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THE

WOODSTOCK LETTERS

VOL. XXXI. No. 1.

JUBILEE OF ST. JOSEPH'S COLLEGE, PHILADELPHIA.

The celebration of the Golden Jubilee of St. Joseph's College, Philadelphia, will ever be a memorable event in the history of Catholic education in the Quaker City. In view of the fact that for nearly thirty years,—a period covering more than half of its corporate existence,—the institution had been, if not totally defunct, at least without any organized system of instruction, it would have seemed foolhardy to many to celebrate a Golden Jubilee on the scale proposed and so successfully carried into effect. But Father Gillespie, the present Rector, when he set about the task, had no misgivings as to the result, or, if he had, he kept them discreetly to himself.

A study of the early history of the college and of the more prosperous days that followed the reopening in 1889 discloses no small amount of highly creditable work performed, and shows a long list of students or graduates who have reached well-merited distinction in all the walks of life. This encouraging fact gave new impetus to the preparations for the Jubilee. From the early printed catalogues of the college and from the account books of the procurators, a list of the students who had been associated with the college, from its foundation to the year 1877, was carefully prepared and printed. A copy of it was sent to students whose whereabouts could be ascertained and a general meeting was called to devise a plan by which the Jubilee could be fittingly celebrated.

The Alumni Association cancelled a clause in its constitution, that restricted membership to graduates, and sanctioned the admission to its rolls of all those who had at any time been students of old St. Joseph's. It was seen that three days would be little enough to celebrate the achievements of their Alma Mater which had taken place during the comparatively few years that covered her active existence.

It may be of interest to the readers of THE WOODSTOCK LETTERS to know that although only the past fifty years, such as they stand, were taken as a basis for a Jubilee, the genesis of St. Joseph's College is traceable to a much earlier period.

The college gets its name from old St. Joseph's Church, in Willing's Alley, where it was formerly located. St. Joseph's is one of the oldest Catholic churches in that part of America, formerly under British rule. In 1731 an English Jesuit, Rev. Joseph Greaton, purchased a lot of ground near Fourth and south of Walnut street, where he began the erection of a chapel in which Mass was offered for the first time on February 26, 1732. The congregation numbered, at the time, forty souls. With St. Joseph's Church for headquarters, Rev. Ferdinand Farmer, S. J., whose real name was Steinmeyer, journeyed as a missionary throughout Pennsylvania and New Jersey. His travels extended even to the Hudson and far up the west bank of that river. After the Revolution he ventured into New York, sometimes at the risk of his life, and he can well be considered the apostle of the Catholic faith in the metropolis. Father Farmer, who was a ripe scholar of extensive learning, was chosen, when the University of Pennsylvania was organized, a trustee of the new institution. He died in Philadelphia, August 17, 1786.

Even in those early days the education of the young was not neglected. How old the school was in 1781 can only be conjectured, but in a subsequent list of that year reference is made to the "old school house" and to the purchase of a lot for a new one, begun soon afterwards and finished in 1782. The school house was situated between the church and Walnut Street and the property is still in the hands of the Fathers.

The last of the old Jesuits in charge of St Joseph's was Leonard Neale, who left in 1799 for Georgetown. With his departure the Jesuits lost control of St. Joseph's until it reverted to them in 1833. They have remained in possession ever since. Many religious societies and insti-

tutions can trace their origin back to the historic church, the last in point of time being St. Joseph's College.

The college was first opened in September, 1851, with Father Barbelin, President; Father Villiger, Prefect of Studies, and a corps of four professors. Classes were conducted in a building which now forms part of the parochial residence of St. Joseph's Church, 317 Willing's Alley. Sixty-five students reported for work the opening day of 1852–53. Classes came to an end July 10 without any special exercises to mark this year's close. Ninety-eight names appear on the register this first year.

In 1856 the college was removed to the northeast corner of Filbert and Juniper Streets. On January 14 classes were opened in the new quarters, with Father Ryder for President. The roll call for 1854–55 shows 131 students in attendance. In 1855–56 the number grew to 149. Among the students of the opening year was one destined to reach the highest eminence in his profession,—Joseph McKenna, Attorney General of the United States under President McKinley, and now Associate Justice of the United States Supreme Court. He remained at the college until 1855, when his parents moved to California.

Father Ryder was succeeded in the Presidency by Rev. James Ward, the first native Philadelphian to preside over the destinies of St. Joseph's. The administration of Father Ward was a marked success and extended to the year 1860, when, after the reversion of St. John's Church to the Bishop, St. Joseph's College returned to its old quarters in Willing's Alley.

At a literary exhibition March 1, 1859, Jeremiah O'Connor, the future Rector of Boston College, and Ignatius Hortsmann, now Bishop of Cleveland, were among the youthful orators. For some years after its return to Willing's Alley, the college prospered, but from 1868 it had but a precarious existence, till the reopening of the new St. Joseph's, in 1889, at Seventeenth and Stiles Streets. Here, under the vigorous management of Father Villiger, were made the humble beginnings that have borne rich results.

Father Patrick J. Dooley, S. J., after having served, as Prefect of Studies, under the venerable founder of the Gesu, succeeded the latter in 1893 and had the gratification of seeing seven young men graduated during the last year of his rectorship.

On August 28, 1896, Rev. William F. Clark, S. J., succeeded Rev. P. J. Dooley in the office of Rector. The chief work of Father Clark's administration, from a ma-

terial point of view, was the erection of the new college building. The number of students had been steadily increasing, until the accommodations had become overtaxed, and Father Clark determined to put up a new building, in pursuance of the plan which Father Villiger had conceived when he laid the foundations of the temporary church in 1868.

The new college building is over 200 feet long, 55 feet wide and is four stories in height. It is constructed of brick, with Indiana limestone trimmings, and the architecture is of the Byzantine order. The structure cost about $165,000, part of which has been paid for by the generous bequest of the late Francis Drexel, amounting to something over $70,000.

The Rev. Cornelius Gillespie, S. J., became President of the college and Rector of the church of the Gesu August 22, 1900, succeeding Rev. William F. Clark, S. J.

In June, 1901, the degree of Bachelor of Arts was conferred on eleven students making a total of forty-two who received that degree since 1896. Nearly 350 students were in attendance during the scholastic year 1900–1901. There is also a post-graduate course for advanced students, lectures being delivered two hours every week, in advanced philosophy, literature and science.

Such, then, in brief, is the history of the college and its present position in the educational life of Philadelphia.

The golden Jubilee celebration began on Tuesday, November 26, "Faculty Day," with an imposing service in the church of the Gesu, adjoining the college. Archbishop Ryan officiated as celebrant of the Pontifical High Mass, with the Rev. John H. McQuade, rector of the Cathedral, as assistant priest. Bishop Prendergast and more than a score of the clergy, many of them prominent pastors of the diocese, occupied seats in the sanctuary. The spacious church was crowded with the graduates, students and friends of the college. The graduates, as well as the students of the Collegiate Department, arrayed in cap and gown, formed the vanguard of the procession, which slowly filed out of the college building into Stiles Street and thence to the church.

The sermon on the occasion was delivered by the Rev. William J. Higgins, Vice-Rector of the Roman Catholic High School of Philadelphia. The speaker, in his ad-

dress to the students and assembled worshippers, rapidly sketched the honorable history of St. Joseph's, paying tribute to the educators who had given direction and impetus to its noble work.

Academic exercises were held in the evening and the College Hall was crowded with a brilliant assemblage, as it was known that honors were to be conferred upon several men prominent in the community. Those who received the degree of LL.D., at the hands of Archbishop Ryan, were John M. Campbell, son of the late ex-Postmaster General, James Campbell, and member of the Board of City Trusts and Board of Education, member of the bar and ex-Surveyer of the Port of Philadelphia; Wm. F. Harrity, member of the bar, ex-chairman of the Democratic National Commitee, and president of the Equitable Trust Co.; J. Duross O'Brien, student of old St. Joseph's from 1852 to 1856, formerly of the Philadelphia Bar, subsequently United States Judge in Mexico and now a resident of Pittsburg; Richard P. White, for many years an active practitioner at the bar; Col. Edmund Randall, student from 1851 to 1856, prominent attorney and veteran of the Civil War; James A. Flaherty, Supreme State Deputy of the Knights of Columbus, ex-president of the Catholic Archdiocesan Literary Union, ex-Assistant City Solicitor; Chas. H. A. Esling, student from 1854 to 1863, formerly of Philadelphia, author and poet, now residing in Stuttgart, Germany, who crossed the waters especially to attend the celebration; Pierce Archer, Edward D. McLaughlin, 1851 to 1858, Alfred C. Ferris, 1851 to 1854, all members of the Philadelphia Bar.

The exercises opened with an address by Rev. Cornelius Gillespie, S. J., Rector. He spoke feelingly of the pioneers of the old college, of Fathers Barbelin, Ward and Jordan. After Father Barbelin, he said, the great figure of the time was Father Aloysius Jordan, acting as Vice-President and Prefect of Studies. He studiously kept the classes together, year after year, in the hope of brighter days to come. Like Father Barbelin himself, he showed a strong predilection for the care and education of the boys and the young men, and in like manner he became the special object of their love and affection. At last the day came for St. Joseph's to close her hidden life and come out into the daylight. A deliverer was at hand. Rev. Burchard Villiger. He was a man equal to the occasion. He had been cradled under the shadow of the Alps; he had climbed their crags and peaks when a

boy; he had drunk in inspiration from them, as a student, and wherever he went afterwards he carried that inspiration with him. He built like the Alps of his native land, and so, when, through obedience, he came to Eighteenth and Stiles, in union with the great church he planned also a great college and became its second founder, after Father Barbelin.

After his address, Father Gillespie then introduced J. Vincent Crowne, Ph.D., class of '96, professor of English Literature in the college of the city of New York, who read the Jubilee ode.

Chas. H. A. Esling, Esq., delivered the oration, which was almost entirely a history of the college. He said that he had come over five thousand miles to be with his Alma Mater on this occasion. "Golden Jubilee" was almost a misnomer, since education began at St. Joseph's, Willing's Alley, fully one hundred and twenty years ago, when, as the late Father Jordan used to say, the present diocese of New York was a part of St. Joseph's parish. Wherever the Jesuits established a church, it is their policy to establish a school. It is certain that there was a school at St. Joseph's considerably before 1781. Thomas Fitzsimons, one of the signers of the Constitution, was a contributor to its support. Mr. Esling paid a warm tribute to Father Villiger's interest in the college, as he was its Vice-President and first Prefect in 1851 and established it at its present site, where he was President for eighteen years. The church was always the friend of education, and her policy contemplated free universities as far as circumstances would permit. There is scarcely one prominent university in Europe to-day which was not established by the Catholic church. He referred to the fact that in the Supreme Court of the United States to-day are two graduates of Jesuit colleges,—Justice White, of Georgetown, and McKenna, of St. Joseph's.

At this point Cablegrams were read by the Vice-President Rev. Owen A. Hill, S. J. conveying the blessings of the Pope and of the General of the Society of Jesus.

Rev. Burchard Villiger made the address to the graduates. He said that for months he had heard it whispered that there was to be a golden Jubilee of the college. They had begun with a religious celebration, for it was right, above all, to thank God for all the blessings that had been bestowed on the institution. He paid a tribute to the members of the first class, saying that he never saw, in any college, such workers as in that first

year. People have attributed the success of Jesuit colleges to the supposed vast coffers of the order, which is in the habit of being called the richest corporation in the world. That he denied. They got their money from the people at large who had faith in God. Referring to the driving out of the religious orders from some countries, he said that he was driven out twice, and, "thanks be to God, it did me a great deal of good."

Before imparting the episcopal blessing, Archbishop Ryan made an address, in which he gave due praise to Father Villiger for his work on behalf of the college. "While rejoicing with Alma Mater," said his Grace, "we do honor to the *venerabilis pater*. He has done great things in this half century, but great as are the material successes achieved, who can estimate the invisible works accomplished by him, the penitents reconciled, the skeptics enlightened?" The Archbishop commended the work of the sons of Loyola for education and spoke of the danger of education without religion, citing the corrupt state of Rome, as pictured by the author of "Quo Vadis," which immoral condition produced the downfall of that empire though its secular education was of the best.

The second day of the Golden Jubilee of the college —Alumni Day—was marked by the same brilliant and imposing scenes as were witnessed at the opening of the celebration on Tuesday. The procession to the church of the Gesu was somewhat different, being mainly composed of former students who are now priests, and who came from Trenton, Pittsburg, Boston, Harrisburg, Scranton and other cities. The grand altar was again illuminated with a flood of light and the flowers and palms were in even greater profusion than before. The music of the pontifical Mass was of the most beautiful character and was rendered by an augmented choir and orchestra.

Right Rev. James A. McFaul, Bishop of the Diocese of Trenton sung the Mass. The sermon was delivered by Rev. Wm. O'Brien Pardow, S. J., who spoke of the light, power and self-sacrifice of Catholic education. His text was, "I have healed these waters, and there shall be no more in them of death or barrenness." IV. Kings xi. 21.

On Wednesday evening there was solemn Vespers in the church, closing with the singing of the "Te Deum."

Cardinal Martinelli arrived from Washington during

the afternoon. He was accompanied by Monsignor Marchetti, Auditor of the Papal Legation, and Dr. Rooker, Secretary of the same. In the evening from 8 to 9 o'clock, a public reception in honor of the Cardinal was held in the college hall. Only the graduates, invited guests and members of the faculty were present.

After the reception the banquet of the Alumni Association took place in the Academic Hall of the college. Covers were laid for one hundred and five guests. Thomas A. McNab, of the class of '99, the president of the Association, officiated as toast-master. The guest of honor was Cardinal Martinelli. Among other guests present were Congressman Burk; Professor Edgar F. Smith, Vice-Provost of the University of Pennsylvania; Lawrence F. Flick, M. D. Wm. F. Harrity, Ex-Secretary of the Commonwealth; Rev. John Scully, S. J., former Superior of old St. Joseph's, Rev. Wm. F. Clark, S. J.; Rev. Patrick Dooley, S. J., both former Rectors of the college; and Monsigneurs Marchetti, and Rooker of the Papal Legation.

The speech of Col. Randall was listened to with marked attention. The Colonel entered the college on the opening day in 1851, and he was therefore well qualified to give his Reminiscences of ye Old St. Joseph's. His speech was an interesting contribution to the early history of the college. This will be the apology for giving it in full.

"My watch tells me that we have reached Thanksgiving day, and the first thing that you will have to be thankful for will be the brevity of my remarks. I am to speak of the reminiscences of '51. I suppose that age has attacked my memory with regard to many of the events of earlier life, but the recollection of the sentiments I felt in my early schoolday life, is still fresh to-night. I was one of the thirty or forty attendant pupils who entered St. Joseph's College on the day of its birth September 1, 1851. Gentlemen of the Alumni what feelings of sorrow, pride and pleasure when I look upon the faces of old and dear friends,—friends in youth, friends in the time of conflict and disaster; and again when I look for the faces of many dear companions who have departed from our society forever! Time has mellowed the sorrows into a happy remembrance! I can remember the many hours that we spent over Greek and Latin verbs which seemed to me a frightful loss of time, effort and energy, without any prospect of being any future use to me. I did not then realize the advantages derived from training the mind to habits of accuracy and memory; it was meaningless to me then.

"When I left St. Joseph's College a few years afterwards I did not think that I should meet frequently companions of the classroom on the street and in places where I should least expect to find any one whom I knew.

"At the outbreak of the Civil War there was a young man in that class of bright intellect, who carried off all the prizes and who on that very account had excited my envy and jealousy. I had not seen him for years, but on the 15th of December 1862, a sad and gloomy day, when I with the rest of the army of the Potomac was sneaking my way across the pontoon bridge from Fredericksburg, by some mishap, whether I was more anxious than the rest to get away or not I don't know, I stuck my foot into a knot-hole and twisted my ankle,—not a serious injury but a painful one—and when I got to the other side I felt utterly hopeless and forlorn and lay down on the ground unable to proceed. Just then an officer came along and seeing me inquired what was the matter and got down off his horse and said "Why it's Randall." He was one of the old class of '51, the young boy who had won all the prizes and of whom I was so jealous. He was a Colonel of the 71st Pennsylvania Volunteers. I forgot my earlier controversies with him and right away was on friendly terms with him. A few months later on the fatal field of Chancellorsville he was stricken down. (Colonel Strong brother of Father Strong, S. J.)

"A short time after that I met another one of the sons of St. Joseph's in Richmond in the hospital. There were a number of others of that class in the service of their country. I met another of the old boys in the South. He stopped me one day on the street with "Hello Randall" and I didn't know him at first in his disguise. He mentioned his name and I recognized him as one of the most notorious spies in the service of the Confederacy. He told me that he had just come on from Philadelphia where he was engaged with his father in reporting the doings of the North to the Southern leaders. He had made the trip many times but did not anticipate doing it again. I did not linger long in his society. So far as I know he was the only one of the old class of '51 to prove traitor to his country. At the very time he was talking to me the Government at Washington was offering a large reward for his capture. I never saw him afterwards.

"I think there are two others who belonged to that class who travelled life on the waves of prosperity, and some few who had misfortune as their companion. I do not know what to say about myself in this respect. In '51 I was receiving big doses of Latin and Greek. Good old professors were, I thought, wasting their own good and valuable time. I could not then appreciate the value of a classical education, of a knowledge of Greek and Latin and Mathematics, but I see my folly now and recognize my great mistake.

"I have had I must say some successes. I have made a living in my profession. And now after the days of strife and the earlier struggles I look back and feel thankful and appreciate the kindness and care and attention that the Jesuit Fathers bestowed upon me. And now gentlemen of the Alumni you will travel through the same experiences as I have, and when success and fame have followed you, you will look back to this Alumni meeting the same as I to-night look back at my early days at old St. Joseph's and give it the credit that I give to-night. Gentlemen I will detain you no longer."

The Military Mass which marked the third day's celebration of the golden jubilee of St. Joseph's College was its most impressive feature. It was Thanksgiving Day, and being a legal holiday, the attendance was very large, and every available spot in the spacious church of the Gesu was eagerly sought out. Many were compelled to stand throughout the ceremony, but they preferred to do that rather than miss the impressive scene.

The college cadets, fully uniformed and equipped, formed on the campus and proceeded, by way of Thompson, Seventeenth and Stiles Streets, to the church, which they entered by the central doorway, taking their places around the sanctuary and in the west and centre aisles. The color guard occupied the place of honor at the gospel side of the altar. The procession of clerics formed in the rectory and, preceded by a cross-bearer, entered the church by the same door as the cadets, passing between the lines which were in open order, while the youthful soldiers presented arms. In the line were the sanctuary boys, students from the Seminary of St. Charles Borromeo, priests of the diocese and of the several orders and visiting prelates. At the rear were Cardinal Martinelli and the other officers of the Pontifical Mass. Those who assisted His Eminence in the ceremony were Rev. Hector Papi, S. J., of Woodstock, assistant priest; Rev. John Scully, S. J., of St. Peter's College, Jersey City; and Chas. C. Jones, S. J., of Holy Cross College, Worcester, Mass., deacons of honor; Rev. Jos. C. Kelly, rector of the Immaculate Conception, Philadelphia, deacon of the Mass; and Rev. Joseph A. Kelly, of Wilmington, Del., sub-deacon, Rev. M. J. Crane, of St. Malachi's, master of ceremonies. The drums were tapped at the "Sanctus" and other solemn parts of the Mass, while from the first bell at the elevation of the Host, until the last, at the elevation of the Chalice, there was a continuous roll of the drums, accompanied by the

swinging of the censers, while the cadets presented arms and the colors were dipped in honor of the King of Kings. At the sermon the order "About face" was given and the cadets faced the pulpit and attentively listened to the discourse of Bishop Conaty, Rector of the Catholic University, whose text was: "Go ye, therefore, teach all nations," St. Matt. xxiii. 20.

Following the Mass there was a dress parade and review of the cadets on the college campus.

THE LATIN PLAY AT ST. JOSEPH'S COLLEGE, PHILADELPHIA.

One of the more prominent features of the Jubilee celebration was the reproduction by the college students of the Latin play which had on two previous occasions been so successfully rendered by the students of St. Francis Xavier's College, New York City. That the presentation should have borne favorable comparison with that of the older institution is certainly matter of congratulation. The idea had been conceived so late—only after the opening of schools — and the material to draw was upon so limited, owing to the fewness of the boys in the upper classes, that serious misgivings were entertained as to the wisdom of so ambitious an undertaking.

A fortunate circumstance however went far to compensate for these and other drawbacks. There was one among the faculty who, as a boy, had taken the part of the Parasite in the first production of the play in New York City, and whose brilliant acting had done so much to make it the signal success that it was. It was quite natural that to him should be assigned the duty of preparing the pupils of St. Joseph's College to discharge their various roles, and it is undoubtedly to his painstaking and intelligent direction that the credit for the success achieved is mainly due.

While Mr. Kean worked untiringly at the training of the actors, Father O'Gorman was busily engaged upon a task that should appear perhaps scarcely less arduous. To prepare a choir of some forty boys, without previous musical acquirements, to sing the difficult music that had been written expressly for the "Duo Captivi," demanded no less patience than skill, and yet the results secured must have satisfied even the most fastidious. Others, besides the two who have just been mentioned,

lent their aid in various ways to insure a satisfactory presentation of the play, either by soliciting donations to defray expenses, or by getting ready the libretto, the tickets and programmes, or lastly by criticizing the actors in the rehearsals, and offering suggestions or corrections bearing on the acting itself and the pronunciation of the Latin. The College is under particular obligations moreover to Rev. Michael McCarthy, S. J. of New York City, who spent some hours with the actors almost on the eve of their public appearance, and gave them certain hints that were of incalculable value; as well as to Rev. Fr. Holaind, S. J., whose classical music, so warmly praised and admired not only by the audience, but also by the trained musicians who interpreted it and by other connoisseurs, will henceforth remain inseparably associated with the play for which it was composed. He himself personally directed the orchestra both at the dress rehearsal, and at the two public performances.

It was at first intended to have only one presentation of the drama, that is to say on Thanksgiving day, the last of the three devoted to the Jubilee, but it was afterwards wisely decided to repeat it the following evening. The hall, though not crowded on either occasion, was still well filled both nights. On the first of the two, besides His Eminence, the Pro-Delegate Apostolic, there were present the Auditor and Secretary of the Delegation, the Bishop of Wilmington, and many of the clergy, chiefly Augustinians and our own. Even certain non-Catholics of high standing in the educational world, not only favored us with their presence, but were even generous in their expressions of satisfaction and praise. Among these may be mentioned Dr. William H. Klapp, Head Master, and Mr. Langdon Williams, Professor of Latin of the Episcopal Academy, a high grade preparatory school for the education of the Protestant youth of this city.

The audience were very attentive throughout, quite as much so as if the play had been in the vernacular. This was owing doubtless not merely to the novelty of a performance in a classical tongue, but also to the excellent costuming and scenery, the attractive music, instrumental as well as vocal, the flawless stage-management, and the good acting and perfect self-possession of the boys. There were no perceptible lapses of memory, and consequently there was little call for the interference of the prompter. From beginning to end all seemed quite at home with the Latin, seemed in fact, however incredible

it may have appeared to supercilious critics, really to understand the meaning of what they said. And they did understand it, at least substantially, though they might not have given a very elegant impromptu translation, had any one chosen to try them on a passage at random.

If there had been misgivings as to the ability of the boys to act their parts with credit, they were certainly very much allayed, if not wholly dispelled, by the easy grace and intelligence shown by the first speaker in his rendering of the prologue. Strutting out upon the stage in gay and rich costume, he appeared quite unabashed at the large and distinguished assembly before him, and spoke his lines with an appropriateness and animation of tone and gesture that won for him hearty applause. It would be tedious to criticize the various actors in detail, and yet this little sketch would be incomplete, did I omit to make special mention of the more prominent among them. On the whole the palm should perhaps be awarded to the young man who took the part of Hegio. The voice was strong and carried well, the impersonation of character was uniformly good, and though the pronunciation might under other circumstances have struck one as the least bit crude, still, as it was, all seemed well adapted to the part. Of the Alumni, who consented to appear in the play, the one who took the role of Tyndarus, though graceful and intelligent in his rendition, was somewhat wanting in life. The second, who acted the part of Philocrates, spoke in a clear and distinct voice that could be easily heard throughout the hall, but at the same time lacked sympathetic expression; while the third, who played Aristophontes, though one might have thought him too theatrical and declamatory, seemed to please the audience most. There was one, however, who more than any other deserved the gratitude of all concerned in the success of the play. It was the lad, who scarcely ten days before the public performance was chosen to act as understudy in the most difficult role of the Parasite. It was impossible for him, with all his aptness, to get up at so late a date more than the last two acts, but in these he played his part so cleverly, displayed such remarkable coolness, especially on one most trying occasion, when but for his presence of mind, the comedy would inevitably have degenerated into mere burlesque, and, though few were aware that there was any change of actors, infused such

a new spirit into his part, and threw himself into it with such animation that the audience were fairly delighted.

Nor must I omit mention of the charming effect produced by the band of captive children who formed the chorus of the play. There was something touching in their plaintive songs, their measured tread, and simple but expressive gestures, while their varied costumes, some highly colored and all harmoniously blending, presented against the fine background a spectacle of rare beauty.

It may be of interest to the readers of the LETTERS to know just how certain competent critics have expressed themselves on the efforts of our boys. I quote from letters written to Father Spillane. Thus for instance Mr. Arthur L. Wheeler, Professor of Latin at Bryn Mawr, says: "The time was too short (last night) to allow me to say all that I should have liked to say in praise of the performance. You all certainly deserve great credit, both those who actually took part in the play, and those who trained them. The music especially was very effective. I derived great benefit as an onlooker; for there were many points at which I was curious to get the stage effect. After reading a play, no matter with how great care, there are many things that can be brought home to one only by seeing it acted. And so it was with the Captives. My convictions on many scenes were more thoroughly established by seeing the play on the stage. If I were to select that one of the troupe whose work pleased me most, it would be the young man who took the part of Hegio. He was very good."

Mr. Langdon Williams, of the Episcopal Academy, is even more unstinted in his praise. He writes: "I want to thank you for giving me the opportunity of spending such a delightful evening as I did last Friday. I really enjoyed your play most greatly, and am very enthusiastic over its success. It was indeed a privilege to be there.

"The performance was most successful and so admirably carried out. Your Ergasilus was a gem! Mr. Dougherty (evidently a mistake for Mr. McKenna) amply deserves all the compliments which may be paid to him. I think it was one of the best pieces of amateur acting that I have ever seen, and in a part which could have been so easily overdone and vulgarized.

"The enunciation too of all the parts was marvelous! How did you ever train them to such accuracy? No slurring or mouthing of words, but each one seemed to fall as distinctly and accurately as at a short prepared recita-

tion. I do not think there are many of us who could do as well in a short English piece!"

Mr. Ferdinand Philips, a Philadelphia gentleman, and a patron of classical studies writes to Father Weber as follows: "It is my agreeable duty to say that I have been highly pleased, not only with the ability of the students to perform the Latin play, but with the performance itself, the understanding they showed, and above all things, with the delightful music, which is the composition of a master. I am not fit to be a critic on such things, but I was delighted in the highest degree. . . . . My friend Avellanus, Concinnator Praeconis Latini, who went with me with considerable prejudice, was delighted. The play itself overcame all. It is all in the direction of making Latin popular, and as far as that goes, your college deserves the highest praise."

A Danish gentleman, a scholar and litterateur of no small merit, assured the writer that the presentation far surpassed that of other Plautine comedies which he had witnessed in his native Denmark.

The press of the city gave brief but complimentary notices of the performance. It was much to have a paper of such high character as the Public Ledger say that the play had been admirably rendered. The Inquirer, whose account, though not perhaps more sympathetic than others, was probably fuller and better written, spoke as follows: "Not a seat was vacant in College Hall in the evening, and even standing room was difficult to obtain when the play of "The Two Captives," by Plautus, was presented in the original Latin by the students and alumni for the first time in this country in several years." Then follows a synopsis of the play, after which the writer proceeds: "Louis A. Mellon, as Hegio, made a capital old man. . . . . So well also did all the others represent the characters assigned them that the vast audience frequently showed appreciation by bursts of applause."

The crowning act in the Jubilee celebration was a dainty little banquet to the actors and singers on the night of the second performance of the play. It had been richly deserved, as Rev. Father Rector thought, and —need it be added?—received ample justice at the hands of our youthful comedians.

MATHEMATICS IN THE ENGLISH JUNIORATE.

A Letter from Mr. T. G. Wiggins, S. J. [1]

ST. BEUNOS, Jan. 20, 1902.

REV. AND DEAR FATHER,
P. X.

When I consented to write an account of the mathematical training of the young English Jesuits, I did not for the moment realize the task that lay before me. Our work in Classics and Mathematics is adapted to the needs of the English Educational System and, before discussing the course pursued in the Juniorate, some introductory remarks explanatory of that System, seem almost essential. In England, no school could hope to exist for any length of time, which did not prepare its pupils for Public Examinations. Parents are so far aware of this fact that they invariably ask for the names of the Examinations and for the lists of previous successes obtained by students, before they will allow the names of their sons to be entered on the rolls. Hence it is that the studies in all our colleges are based entirely on the demands of one or more Examining Bodies. Previous to the year 1896, we prepared for the London University Examinations. At that time London was not a teaching University. Its function was to provide Examinations for external students, on the results of which degrees were conferred. As a rule the highest classes in the ordinary course studied with a view to the Matriculation. The syllabus comprised six obligatory subjects, failure in one involving failure in the entire Examination. Thus, though a boy may have done ever so well in Latin, it would avail him nothing, unless he secured the necessary marks in Chemistry or Mechanics or Mathematics. Moreover, the whole system was so alien to the ideals of a Jesuit College, that when Catholics were allowed to enter Oxford and Cambridge, a motion was at once set on foot to revise our curriculum and adapt it to the requirements of the older Universities. The change did not in any way relieve us from the necessity of taking Pub-

[1] Mr. Wiggins, who is now in his theology, has taught Mathematics to our Juniors for a number of years.

lic Examinations; it had, however, the great advantage of enabling us to pursue a course of studies more consonant with the traditions of the Society. Accordingly, the Matriculation was abandoned for the "Higher Certificate" and the "Locals."

The "Higher Certificate" is intended to be a guarantee that the holder is qualified to enter upon the full course at the University and it is only taken by the Great Public Schools and the few other schools which prepare pupils for a University career. The Examination is controlled and conducted by a Joint Board composed of members of both Universities. On the other hand, the Cambridge Locals and Oxford Locals are distinct Examinations, conducted by the Universities to provide a test for Secondary [2] schools. As might be expected the Oxford Locals are far more widely known than the Higher Certificate, the number of entries being in the proportion of about four to one. Among our own colleges, Mount St. Mary's, Stamford Hill, Liverpool, Preston, Wimbledon and Malta take the former, while Stonyhurst, Beaumont and, as a rule, three or four candidates from Wimbledon aim at the Certificate. Our remaining College, Glasgow, is under the Scotch Educational Board and its Examinations are conducted by that Body. It will be noticed that in none of the Colleges do we take the Cambridge Locals.

There remains one further point of introduction before we discuss the Juniors. The Examinations, already mentioned, do not bring in any monetary advantage, and as the school fees are insufficient of themselves to maintain the day colleges, we are obliged to look elsewhere for additional tests, conducted by the Government or local corporations on the results of which varying grants of money are made to Educational Institutions. These tests are, for the most part, in Mathematics and Sciences. I have thus far purposely refrained, for the sake of economy in space, from touching upon the details of any Examination, yet what has been already said will serve to show the position of the Juniors at the beginning of their studies. Most of them have been educated at our colleges. In former days there was a certain equality, in so far as they had prepared for the Matriculation. Two Mathematical Classes were formed; one

[2] The term "Secondary" as applied to schools is difficult to define. It may however, be taken to include all Educational Institutions between the Elementary School and the Universities. Sometimes the Public Schools are referred to as "Tertiary."

consisted of those who were to proceed to the degree Examination for which a more advanced course was necessary, the second was made up of the rest who were expected to refresh what they had already learned, that they might be able to follow the course at the House of Philosophy. Under the new system, the greater demands of Applied Mathematics and Science rendered it expedient that the pure Mathematics should be treated more fully at Manresa, and there was a still further difficulty to cope with, in that as far as earlier studies in Mathematics were concerned, the Juniors were divided into nine classes. Those who had worked for the Higher Certificate might have taken Pass, Additional or Distinction Mathematics. The Oxford Local candidates might have taken pass or distinction in either Junior or Senior Local, while those who entered for Government Examinations might have aimed at any of five grades, though as a fact, only two grades have hitherto been taken before entering the Society. As an example, I shall tabulate the school successes of last year's Juniors, noting that in the case of any who had prepared both for the Locals and Government Examination I have entered their names under the latter as representing probably a wider study of Mathematics.

There were 39 Juniors. Of these:—

1	had studied for	Higher Certif.	Distinction	Math.
5	"	"	"	Additional	"
4	"	"	"	Pass	"
2	"	" Sen. Oxf'd Loc.		Distinction	"
2	"	"	"	Pass	"
1	"	" Junior	"	Distinction	"
1	"	"	"	Pass	"
5	"	" 2d Grade	Gov. Exam.	in	"
3	"	" 3d	"	"	"

Of the remalning 15:—

6 had taken other Examinations in England
4 " " different " " Ireland
2 had not prepared for any Examination and
3 belonged to the Belgian Province.

Now, in elaborating a scheme for Juniors' study, many points had to be considered. In the first place the Mathematics at Manresa rightly held a secondary position compared with Latin, Greek and English; therefore only a very limited amount of time could be devoted to that subject. At a conference on the Mathematics of the Province held at Stonyhurst in 1898, it was decided that there should be three lectures a week of an hour each,

with four hours for private practice in examples. This was considered to be the largest amount that could be spared, having regard to the demand of other subjects. Secondly, in order not to encroach on the house of Philosophy, the work at Manresa was to consist of Pure Mathematics only, one result of which was to prevent the Juniors aiming at Additional or Distinction Mathematics [3] in the Higher Certificate, to which examinations it was judged advisable, for many reasons, to direct the literary course. Thirdly, it was necessary that they should prepare for *some* Examination, as we in England anticipate a time, in the near future, when most teachers will be registered and called upon to produce their qualifications. Fourthly, with few exceptions, all the masters in our colleges are required to teach Mathematics, and at least they should know the amount required for Pass Examinations. Fifthly, in forming classes, the exigencies of time did not allow of more than three divisions. At first sight, this might seem a sufficiently large number, but when it is considered that each of the Examinations mentioned above had a totally different syllabus and that the candidates entering for the same Examination were of very varied merits, one can see that there was material for at least half a dozen classes. Finally, we were obliged to select the Government tests, as being the only Examinations in which Mathematics alone might be taken. We were, however, precluded from the money grants, as it was judged undesirable that Manresa should submit to the necessary conditions.

Hence we enrolled our students as "external" candidates and prepared for the 2nd, 3rd, and 5th grades. The following is a synopsis of the requirements:—

2nd Grade

Algebra to the end of Quadratics.
Trigonometry to the end of the solution of Triangles.
Euclid, Books II, III, IV with riders.

3rd Grade

Algebra to the end of the Binomial Theorem.
Trigonometry to the end of the treatment of circles.
Euclid, Books V and VI with riders on the first six books.

5th Grade

Conics (Analytical) to the end of General Equations.

[3] These include Statics and Dynamics.

Descriptive Geometry.
Differential and Integral Calculus, with application to curves.[4]

Eighteen questions, of varying degrees of difficulty, are set in each of Grades 2 and 3. They are equally divided between the three divisions. Only eight may be attempted, but at least two must be taken from each section. In Grade 5, twelve questions are set and not more than 8 may be answered. The time allowed in all grades is usually about three hours and a half. The questions are long and comprehensive. For instance in Trigonometry an ordinary question contains three parts, the first dealing with definitions, the second an identity and the third a solution of a triangle by means of logarithms. A table of logarithms is appended to the paper. If an example admits of two correct methods of solution, as a rule the logarithms for one way only are given, while on the other hand, if the Examiners know from experience that unprepared candidates are likely to work the sum in an incorrect manner, they provide logarithms for this method also. After each question is given the number of marks allotted to it and in order to secure the highest award—a first class—the most difficult must be answered. Comparatively little bookwork is set, except in the Euclid and the Conics, in which subjects half of each question usually consists of matter to be found in the ordinary text books. Examples and deductions from the staple of the paper, whence in the preparation unlimited practice is most important.

As a first class in any grade is recognized by the Government Board of Education to be a sufficient guarantee that the student is qualified to teach that grade and obtain grants, a high standard of excellence is required to secure it. This may also be gathered from the fact that of those who enter, only seven per cent obtain first class.

Now considering that most of the matter is new to more than 70 per cent of the Juniors, it reflects the greatest credit upon their industry to find that of 24 who entered last year 12 gained first classes and 12 second classes. The remainder did not enter either for reasons of health or because, being above the average age, it was not deemed necessary or finally, being only in the first year, they were to take the Examination at the end of

[4] Occasionally we have taken the 4th Grade, but as the syllabus is entirely Geometrical, it does not suit ordinary purposes, unless in addition to another grade.

the second year. Of course, unless the Belgian Juniors require English method for teaching in India, they do not attend the Mathematical classes.

The Government Examinations take place in June, and the Higher Certificate comes off at the end of July. In the interval a class is held to refresh the elementary Mathematics obligatory on all who aspire to a Certificate. These papers are set, one in Arithmetic, one in Algebra and one in Euclid. Again examples are the predominant feature and at times some very difficult problems in Arithmetic are a stumbling-block to many. The Algebra is simple—the average percentage obtained by Juniors being over eighty. The Euclid is also fairly simple.

This is all one can say, in an article such as the present. The great feature that cannot fail to strike one unaccustomed with our methods must be our absolute dependance on Public Examinations. They have many drawbacks, very many, but they have the great advantage of providing a stimulus and a goal for our efforts. They have another advantage of much consequence to us and it lies in making our work stand out in comparison with other schools,—a comparison necessary for us if we wish to maintain numbers, and to find favour with parents. The reader, desirous of further information showing the relative position of Jesuit colleges in England in educational matters will find a detailed account in "Letters and Notices" for October 1901.

T. G. WIGGINS, S. J.

NAVIGATIO FUNESTA PATRUM PROCURATORUM [1]

QUI EX AMERICA ROMAM VENERANT, ANNO 1868.

Ad Congregationem Procuratorum quæ ab Admodum Reverendo Patre Nostro Beckx in mensem Novembris anni 1868 indicta fuerat, missus est ex Marylandiæ Provincia Pater Josephus O'Callaghan. Quum vero ad eamdem congregationem ego ex Missouriana Provincia fuissem destinatus, cum Patre O'Callaghan simul iter agere constitui, meque illi socium comitemque itineris obtuli; quod ipsi gratissimum fuit. Neo-Eboracum igitur profectus, ibi hunc Patrem primo vidi, statimque amare cœpi propter nativam hominis bonitatem et indolis singularem suavitatem. Navim conscendimus, et post felicem navigationem in Hiberniam venimus; inde Angliam, Galliamque rapido cursu peragravimus, et demum in æterna Urbe ad pedes Adm. Revdi. Patris Nostri vota Provinciarum nostrarum deponere licuit. Confectis Romæ negotiis, de reditu in Americam cogitare cœpimus, quamvis non sine periculo summa hieme fore navigationem probe sciremus. Et de hoc memini nos aliquando verba fecisse inter nos; sed nullus erat timor; fiducia in Deum; submissio voluntati divinæ; hæc denique conclusio: si Deus nos in profundo maris velit esse, perrecturos libenter in profundum maris, ibi voluntati Ipsius obsecutos. Itaque paratis animis Roma discessimus, ille in Galliam ut omnia ad proximam navigationem disponeret; ego in Germaniam ad quædam negotia conficienda. Parisiis iterum convenimus et inde ad portum Brest profecti, die 16 Januarii 1869, navim conscendimus "Pereire", celeberrimam optimeque comparatam ad maris furori resistendum. Junctus erat nobis coadjutor frater Salvator Berardi, Neapolitanus, qui in Provinciam Marylandiæ destinatus erat, in cujus novo scholasticatu utilissimam operam navasset. Sed Deo aliter visum. Nam neque is umquam in Marylandiam venturus erat, neque ipse optimus Pater O'Callaghan umquam suos in patria visurus iterum. Hæc

[1] The following account of the death of Father Joseph O'Callaghan was found among the papers of the late Father Edward V. Boursaud. It is in Father Keller's own writing and is now published, it is believed, for the first time in Latin. An English version appeared in the "Letters and Notices," vol. vi. p. 145.—*Ed. W. L.*

enim erat voluntas Dei qui castigat quos diligit, cujus cogitationes a nostris distant ut cœlum distat a terra, qui dum terret, Pater esse non desinit, quique miris modis et absconditis consiliis prospicit saluti electorum suorum.

Vix ex portu soluta navis iter suum agere cœperat per undas, quum orta validissima tempestas fluctus in altum tollere et navigantibus dira parare. Sed nec ventorum vim navis fortissima, nec maris tumultum verita, perrexit iter suum per quinque dies; donec crescente semper procella et mari in maximam sævitiam citato, consistendum denique fuit aliquo modo et cedendum tempori. Erat autem dies 21 Januarii, et fere medium iter confectum, per mare quod est inter Galliæ portus et urbem Neo-Eboracum in America, quo tendebamus. Spatium ibi maris est, per decem fere longitudinis gradus extentum, naufragiis infame, nautisque tristi experientia formidolosum. Ibi autem contrariis ventis ita sollicitatum fuerat mare, ut nihil usquam nisi spuma appareret; fluctus vero ceu montes altissimi e contrariis cursibus sibi invicem adversi concurrebant velut infensæ acies, commixtique furore surgebant simul in altum colluctantes, et quasi quosdam muros aquarum formabant, qui per æquor non stare, sed horribili specie ambulare videbantur.

Dux igitur noster hæc secum animo volvens, periculum agnovit, prudenter furori cedendum putavit, navimque jussit id tantummodo vaporis exercere quo opus erat ut regi posset. Et laudandus sane prudens rector, cujus providentia totius quidem navis submersionem avertere potuit, sed non omnem calamitatem depellere.

Prima victima nauta fuit, qui mane ex arbore cadens cervicem fregit sibi et illico mortuus est. Pater O'Callaghan, ubi factum audiit, accurrit moribundum curaturus; sed quum jam mortuum invenisset, rediit tristis, casum mihi referens, et adjecit mirum sibi videri diem festum sanctæ Agnetis tantopere ab ipsius Sanctæ spiritu et indole differre. "Ipsa enim tota amabilis, dulcis, et placidissimo ingenio erat," ait, "dies vero illi sacer atrox et minis tetrum ac periculosum." Fuerat autem huic Patri frequentissimus semper hujus Sanctæ cultus, laudes gratissimæ, virtutes perpetuum exemplar. Et memini quo gustu, qua suavitate spiritus, dum Romæ simul versaremur, Agnetis templa viseret, perlustrans omnia, non semel quæ illius vitam et passionem referrent, et gaudens animo simul, charissimam sibi Martyrem tantis honoribus in Urbe sancta celebratam. Hoc igitur festum, hic

dies Patronæ suæ sacer, supremus illi futurus erat, ut celebritatem quam in terris cœperat agere, inter cœlites, ut sperare licet, prosequeretur. Et hic addere juvat, ne quispiam illi vitio vertat, velut qui germanam Christi doctrinam non capessunt, quod inter secundi ordinis vectores quam inter primos, qui incolumes evaserunt, maluerit navigare; quod certe tali viro non avaritia suasit, sed illius paupertatis amor, quam se speciali voto spoponderat servaturum. Et quis dubitet, quin hic cui contigit quasi Martyr paupertatis occumbere, olim ob tale meritum, pretiosior margarita e mari surrecturus sit, proferens pulchritudinem suam, qua splendeat ut stella in perpetuas æternitates?

Transierant horæ aliquot post nautæ casum quem supra memorabam, et jam tertia post meridiem currebat. Sedebamus eo tempore in triclinio, quod simul quasi recreationis locus erat, in quo vectores interdiu sive sermonibus, sive lectione, sive lusu tempus terere solebant. Pater O'Callaghan ad mensam sedens officium divinum, fortasse Vesperas dilectæ suæ Patronæ, recitabat. Ego non procul ab illo, pariter officio vacabam, inclinatus aliquantum in latus, et cubito in sedili fixo corpus sustentans, ob vehementem navis agitationem. Alii per triclinium huc illuc dispersi fere decem; plurimi inferius descenderant et jacebant in lectulis ægroti, quod accidit insuetis navigationi.

Quæ vero deinceps acciderunt usque ad occasum ferme solis, non ex mea memoria, sed ex aliorum narratione referenda. Sic subito enim omnia evanuerunt, ut nulla rerum remanserit significatio. Nullum audivi fragorem, nullum insolitum motum navis sensi, nullum mali timorem. Legebam Breviarium, et jacebam quasi mortuus: nihil intererat. Sic fulmina ferire credendum est, ut nullum sui sensum faciant, nullam memoriam relinquant. Quamdiu ita jacui definire nullo modo possum; sed mente postea præterita recolens, quasi somnium quoddam vidisse me arbitrabar ante solis occasum; et hæc erat reviviscens paullatim conscientia, quæ rerum obscuram quamdam memoriam retinuit. Videbar igitur inter ruinas navis stare; tecti diruti pars capiti imminebat meo; per ruptum parietem oppositum fluctus spumantes apparebant; videbam currentes homines, laborantes, tabulas fractas in mare projicientes, ruinam tecti fulcientes. Prope me jacebat mortua puella; ante me sedebat vir graviter vulneratus. Mirabar ego quid hæc sibi vellent; quinam illi homines essent; quid agerent; ubinam es-

sem; quomodo denique venissem in mare, quod mediterraneum mare mihi videbatur. Sentiebam tamen accidisse aliquid mali, et videbar ægram dexteram quaquaversus extendere, crucem manu per aera ducere, et absolutionis verba proferre. Atque ita steti quasi somnians, ut mihi postea narraverunt, per solidum horæ spatium, prospiciens in mare, fixis oculis, fere absque ullo motu, præter benedictiones sæpius dextra repetitas. Patrem O'Callaghan nec vidi, nec audivi amplius: jacebat tamen, ut postea intellexi, ibi prope me, tecti ruinis et triclinii confractis mensis cumulatus, super quas ego non semel verba absolutionis, crucis signum formans proferebam.

Interea ipse doloribus oppressus et nescio qua membrorum lassitudine afflictus, circumspicere cœpi locum in quo possem quiescere. Et paullatim, æger ad parietem navis sustentans gressum, ad scalam veni qua descendere possem. Sedi ibi diu in tabulatu, scalam contemplans inscius, donec cogitatio venit, per illam descendendum esse ad lectulum; et ita demum inveni locum quemdam in quo forte nautæ decumbere solebant; erant autem nudæ tabulæ pro lectis, ibique deposui ægra membra; atque ibidem fortasse mihi oculos mors clausisset, nisi quis me extraxisset ante noctem et duxisset in aliam navis partem in quam vulneratos conferre ita statuerant curandos. Ibi in sedili positus, absque culcitra, vestibus ad pellem usque aquarum inundatione madefactis, noctem peregi non dormiens, sed eodem quasi somnio occupatus.

Postero vero die, quum in nosocomium illud venirent quidam ex reliquis vectoribus, rogavi quid factum esset; et prima hæc vox erat: "Ubinam est Pater O'Callaghan socius meus?" Ille autem quem interrogabam, inspiciens me, "Bene se habet," respondit breviter et abiit statim: quod mihi suspicionem mali injecit. Alius deinde paullo post veniens, et a me compellatus iisdem verbis, manum arripuit meam medicorum more, et paullisper conticescens: "Nunc," ait, "factum audire poteris—Scias igitur socium tuum heri aquarum pondere et ruinarum cumulo oppressum occidisse." Et ego cum lacrimis, "saltem dicas navis rectori ut conservet corpus donec in portum veniamus." "Heu! serius petis hoc, respondit, jam enim in mari sepultus est." At ego nihil amplius audire aut dicere potui; sed operto capite lacrimis indulsi et dolori. Dominum invocans dicebam: Domine Jesu! quid fecisti nobis sic? et nesciebam quod et in

hoc, ea quæ Patris sui erant fecerat, diuque omne solatium accipere recusavi: nimis enim crudele tale factum, nimis dira talis sepultura videbatur. At deinde, paullatim ad meliora revocatus, voluntati Divinæ sensum conformare meum conabar, illa in mente revolvens quæ sæpe in sanctos suos durissima decrevit Deus, quos per asperas semitas et per iter quod videtur hominibus exterminium, perducit ad requiem et ad locum pacis.

Composita igitur aliquo modo mente, intellexi demum quæ nobis acciderant; montes scilicet aquarum, simul concurrentes, quasi in murum altissimum surgentes, in navim præcipites sese dederant immenso pondere; tectum et parietem ruperant, oppresserant quos obvios ex vectoribus habuere; nautas tres e navi in altum eripuerant, qui perierunt. Puella, fracta cervice, interierat; Patri O'Callaghan avulsa e tabulatu mensa pectus infregerat et aquæ pondus dorsi spinam diviserat, qui proinde sine sensu, sine dolore e vivis excessisse credendus est, et continuo a laudibus divinis in navi canendis ad laudes inter angelos concinendas transiisse. Frater Berardi, fracto crure et viva ex talo pendente avulsa carne, jacebat mecum in eodem nosocomio navis; alii sex ibidem variis vulneribus affecti jacebant, inter quos ego cui caput sanguine infectum ex triplici vulnere, collum, humeri, latus acutissimis doloribus plena, fere omnem spem salutis eripiebant.

Præterea intellexi juvenem vulneratum, noctu mortuum fuisse in quodam angulo in quem se receperat; alios alibi per navim quatuordecim vulneratos decumbere; navim denique ipsam aquis fere plenam in maximo diu hæsisse submersionis periculo; proram proinde perruptam a fluctibus contrariis avertisse, et Galliæ portus citato cursu repetere.

At jam, quasi raptis victimis pacatum, mitius mare factum; et haustis viribus desævierat procella; unde satis feliciter navigatio processit, donec quinto post calamitatem die, urbem Havre in Gallia tetigimus.

Interea quæ apud nos gesta sunt paucis indigent. Et primo quidem admiranda quorumdam hominum perversitas, qui in communi omnium periculo, et in ipsius mortis faucibus non verebantur criminibus maculare animum. Nempe demortui Patris nostri non dubitavit quidam vestes manibus explorare, indeque pecuniam, horologium, chartasque et claves abstrahere. Me etiam compilavit aliquis, et quidquid in cubiculo reliqueram, ad quod post cladem numquam ex nosocomio redire valui, abstulit et

ita ex oculis removit perscrutantium ut nihil postea inveniri potuerit.

At e contra multorum potius celebranda humanitas et sollicitudo, qua ægros vulneratosque solabantur. Aderant enim nobis in nosocomio frequentissimi, et bonis verbis, curis, charitate dolores et tædium levabant. Mihi quidam Simon Camacho insigne contulit beneficium, vestes suas bonas et siccas tradendo pro meis madidis in quibus jaceram frigore tremens. Et is quidem apud me æterna memoria dignus, qui velut alter Cyrenaicus crucem alleviavit meam et perpetua cura ægroto ministravit. Memoranda etiam optimi fratris Berardi insignis patientia, quæ omnium admirationem movit. Jacebat is sicut ceteri, sine culcitra, in angusta tabula, humidis vestibus tectus, quas ab illo detrahere non licebat ob vulneris gravitatem. Quos vero dolores sustinuit Ille solus novit qui jam patientiæ coronam servo suo dedit. Postquam enim in portum pervenimus, hic in suburbanum nosocomium translatus est, ubi sororibus Sti. Thomæ a Villanova assidue sed frustra curantibus, quum medici ob nimium mali progressum amputare membrum non valerent, vitæ simul et dolorum finem habuit, et ad mercedem suam in cœlos evolavit.

Ego vero, quum aliquando e navi exire licuisset, primos gressus ad aliquam ecclesiam direxi; et inde ad alteram; sed neutrius potui parochum convenire. Quare, postquam per telegraphum nuntium de morte Patris O'Callaghan Romam et Parisios misissem, ad illud nosocomium pertraxi me ut viderem quid de fratre factum esset. Ibi me optimæ sorores perquam comiter acceptum, veste meliori pro mea lacerata contexere. Dum autem fratri jam in bono lectulo composito solatium verbis darem et spem melioris aliquando sortis, advenit, (casu dicam, an speciali Dei providentia?) sacerdos quidam nomine Duval, capellanus sororum Stæ. Ursulæ quarum inde non longe monasterium situm est, qui de me audiens et de tristi eventu, exspectavit dum e fratris cubiculo exirem: tum dextra sua humero meo amantissimo more imposita, "mihi nunc, inquit, captivus eris et me domum comitaberis." Et illum quidem numquam satis laudare potero, neque gratum animum pro merito significare: quem tamquam angelum custodem mei, et vitæ servatorem semper habebo. Pari quoque laude dignæ sunt sorores illius monasterii, apud quas tribus illis diebus quos in Havre transegi, et Missam dicere licuit, et cibum sumere cum capellano; quæque se numquam satis fecisse

arbitrabantur ut me ægrum confirmarent, et spiritu non minus quam corpore dolentem solarentur. Sed reddet illis omnibus mercedem Deus quem in me paupere agnoscebant, ut ipse jubet.

Ego vero litteris datis casum miserandum nostris ubique notum feci per illos dies; ad publicum tribunal sæpius eundum fuit, donec traderentur mihi quæ a Patre O'Callaghan navi fuerant imposita in Americam vehenda; fratrem Berardi vidi quotidie; et demum post tres illos dies aliam navim, tristis sine sociis, conscendi, maris itinera denuo tentaturus. Advenerat interim e Rothomagensi residentia missus quidam Pater nostræ Societatis, advenerat alter Parisiis, perlatæ fuerant ad me Parisiis literæ, et omnium hoc unum studium et votum ut me a navigatione detinerent. Et enixis precibus urgebant ut manerem, chari fratres, quorum sollicitudinis et amoris semper recordabor. Sed præstabat festinare domum, et nostros in America, inter spem et timorem diu suspensos, vera eventus narratione et si qua possem ope et consolatione levare. Itaque vale non sine dolore dicto et Dei benedictione in illos omnes implorata qui me tanta benevolentia hospitio exceperant, e portu solvimus; atque melioribus auspiciis, quamvis non sine tempestatibus et timore, post tredecim dies Neo–Eboracum advecti sumus. Exspectabat me ibi in nostræ Societatis Collegio Revdus. Pater Provincialis Marylandiæ, qui in collum procumbens meum lacrimis non verbis me salutavit. Deinde comprimens dolorem suum, gratias Deo egit de mea incolumitate, et funestam historiam quam texere cœpi ipse cum ceteris qui jam convenerant excepit. Et O quoties! infandum dolorem renovare jussus sum exinde, in variis domibus illius Provinciæ quam pertransivi, dum meam interrupto itinere repeterem. Et tum demum innotuit qualis quantusque vir ille fuerit suorum æstimatione, quanta apud externos quibuscum conversatus fuerat, laude floreret, quem omnes tamquam communem parentem deplorabant. Perdiderat scilicet Marylandiæ Provincia florem suum; amiserant novitii ductorem et patrem; desiderabant universi omnium religiosi viri virtutum exemplar et magistrum; virum denique omni doctrina ornatum; rerum experientia peritissimum; quemque Provincia universa sibi mox Præpositum fore gaudebat, quum tristis nuntius adveniens spem omnem dejecit et gaudium in luctus convertit. Sed illorum solatium a Deo veniet aliquando, cujus hæc voluntas fuit, ut dignum mercede cœlestibus gaudiis potius quam fratres

in terris relictos optato moderatore donaret. Et ipse e vivis ereptus, nunc propior Deo, suorum non immemor, illos validiori intercessione juvabit.

Natus erat Pater Josephus O'Callaghan in statu Massachusetts, die 18 Aprilis, 1824. Societatem ingressus in Provincia Marylandiæ, die 9 Aprilis, 1844; solemnem quatuor votorum professionem emisit die 15 Augusti, 1861. Obiit die 21 Januarii, 1869, ætatis anno 45, religiosæ vitæ 25.

Frater Salvator Berardi, de cujus in Havrensi nosocomio morte post reditum meum in Missouri certior factus sum, natus erat in Neapolitano regno, die 7 Martii, 1824; ingressus Societatem ibidem die 26 Octobris, 1859, gradum temporalis coadjutoris formati susceperat die 15 Aug. 1861. Post dispersionem sociorum illius Provinciæ, in Hispanias missus fuerat, unde nuper expulsus cum ceteris, in Americam tendebat. Obiit demum die 2 Febr. 1869; annos natus 45, quorum 19 in Societate transegerat.

Requiescant ambo in pace.

Omnium servus in Christo,

JOSEPHUS E. KELLER,

Soc. Jesu.

Ex Universitate Sti Ludovici, Missouri,
die 19 Martii 1869.

AN UNPUBLISHED LETTER OF FATHER ANTHONY KOHLMANN.[1]

(*Translated from the French—Received Jan. 3, 1812.*)

NEW YORK, September 13, 1810.

Your good letter which gave me reason to hope for the coming in the near future of three of my confreres along with M.M., has given me more joy than I can express. Would that I could salute you and show you face to face what I feel in seeing the zeal which animates you for the propagation of our holy Faith! Our little Society is under particular obligation to you which we will not fail to satisfy by offering the adorable victim on our altars. As whatever concerns our holy religion seems to be the one thing which interests you above all others, I take the liberty to send you a few words about its actual state in this country, I mean America.

The Church, thanks to God! begins to assume the form established by our divine Master. New bishops have just been consecrated at Baltimore, so that we have now five bishops in the States as follows: Archbishop John Carroll for Baltimore; Mgr. Neale his coadjutor; Mgr. Egan for the diocese of Philadelphia; Mgr. Cheverus for Boston; Mgr. Flaget for Kentucky. The see of New York is vacant on account of the death of Mgr. Luke Concanen which took place at Naples on June 19, but two days before he intended to set sail for America. The only thing which is needed for the advancement of the Catholic religion in this country is a good number of zealous priests. For there are a great number of parishes without pastors and a number of others which could be established among Protestants and infidels if we only had missionaries. The American people are eager to hear the word of God and have much less prejudice against our religion than the sects in Europe. As a

[1] Father Huonder kindly called our attention to the existence of this letter in the Archives of the German Province. (Ser. iv., fasc. D. 1.) We are also indebted to Father Amstad, Minister at Exaeten, for the copy of which we here give a translation. It is not known to whom this letter was addressed. It will be found to contain some things in common with a letter of Father Kohlmann of September 11, 1810 written to Father Strickland and published in vol. iv. page 145 of THE LETTERS.—*Ed. W. L.*

great portion of them have never heard the Church of Rome spoken of, whilst others have heard of it only through false representations, the majesty of its ritual strikes them and goes far to make them return from their error to the true fold. A solemn Mass, a crucifix, a fine ornament, a chalice, etc., will speak more forcibly to their hearts than any sermon. In spite of the small number of priests the Church receives every day new recruits, and we have the pleasure to see Protestants of the very highest standing fill our pews on Sundays. Our church having proved to be too small we have begun the erection of a new one in stone, 124 feet in length and 80 in breadth; this, indeed, is far from being finished, but God who has commenced it will finish it.

To put our religion on a firm footing, it has always seemed to me that three things are necessary in each State. The first is a Catholic college for the education of youth; the second, a convent of religious women for the education of girls; and the third, an orphan asylum for children of both sexes. If these three institutions were established in each State, I am sure that in twenty years the Catholic religion would be the most respected and the prevailing religion of America. As to the first of these needs, divine Providence has furnished us the means to establish a college four miles from the city in the finest position on this island. We bought there a fine country house with three acres of good land for $13,000 six months ago; the house is well furnished and is under the charge of Ours. We have at present thirty-six boarders and in all probability this number will be a hundred next year. Each student pays $200 (gourdes) a year. The most respectable families—amongst them the Governor of New York—send their children to us. God has blessed us beyond every expectation. For you must remember that it is only two years since I came here from Georgetown with five young Jesuits and without a cent. The blessings which God has bestowed upon this first undertaking have encouraged us to undertake the second, I mean the establishment of a convent for the education of girls. For this purpose I have written to Dublin for two or three Ursulines, who, if I am not disappointed in my expectations, will arrive next spring and who will find a house ready to receive them and some novices to join them. I trust that God will give us the means to establish afterwards the orphan asylum. Up to the present time both our boys and girls have been able to receive an education only in Protestants estab-

lishments where they lose both their morals and their religion. Besides having no college for the formation of ecclesiastical students the Church is ever in a great need of priests. Poor orphans in great numbers are placed in sectarian establishments and brought up in error; this has been a great loss to religion. I hope that my confreres will bring with them everything which the piety of the faithful is willing to contribute, whether it be books, ornaments for the church or pious pictures, that by their means we may advance institutions so useful to the church. For it is well to remember that for the installation of these institutions we have no other means than divine Providence, which in truth is inexhaustible and will never fail those who put their confidence in it. I beg of you to let me know which religious Order you judge most suitable to conduct an orphan asylum, and if it is possible to get two or three religious of the Order which you judge the best suited for this work. At the same time will you kindly let me know if you can have two or three Ursulines or Visitandines from the Low Countries, in case, contrary to all probability, I am disappointed in my expectation of getting them from Dublin. If my confreres could find a good electric machine and an air pump as well as Feller's Dictionary of Great Men and similar works, they will afford me great pleasure. I remain with the most profound respect,

Your humble and obedient servant,

ANTHONY KOHLMANN, S. J.

N. B.—It is desirable that in sending us articles they be clearly marked, so that those destined for Georgetown College be not confused with those for our house at New York.—Father Beschter is truly an apostolic man. He does an infinite amount of good in this country. He has five or six parishes to take care of and these he has in great part reformed. He has built a church, etc., etc. Mr. Wouters lives at present with me and helps me as much as he is able.

THE LIFE AND DEATH OF VERY REV. ALOYSIUS FORTIS, S. J.

A Letter from Father Thomas Glover, Pro-Secretary of the Society.[1]

ROME, Feb. 28, 1829.

REV. FATHER SUPERIOR IN CHRIST,

P. C.

By the command of the Rev. Father Vicar General, I at length transmit to your Reverence the promised account of the life and happy death of our beloved Father.

Our Society has lately suffered a severe affliction from the death of many of the more aged Fathers, venerated for their pious and exemplary lives; but it has experienced none so great as that by the deplorable loss, on the 27th of January of this year, of our General, the Very Rev. Aloysius Fortis. If the recollection of their father's virtues be the most soothing solace to orphan children, we who have been deprived by a death almost unexpected, of a most affectionate Father and beloved Parent, should not be without such consolation.

Father Aloysius Fortis was born of a respectable family at Verona and there also received his early education. His character, talents, and piety already gave the greatest hopes of his future eminence, when he entered the Society of Jesus before he had scarcely completed his fourteenth year. Nor did his maturity disappoint the expectation of his youth. In his noviceship he was a model of religious exactitude, and when afterwards he was employed in study, his diligence was so close, perseverant and successful that he far surpassed his fellow-students, and rendered his acquaintance with all the sciences taught at that period equally varied and profound. Being sent to Ferrara to fill the chair of Rhetoric his labors in that department were stopped by the suppression of the Society. He therefore returned to his

[1] This letter has been found in the novitiate library at Frederick pasted in Vol. i. pars v., of Sacchini's "Historia Societatis Jesu." It was written by the then acting secretary (pro-secretary of the Society), Father Thomas Glover, and was addressed, in all probability, to the Superior of the Maryland Mission, Father Dzierozynski, who was at the same time Master of Novices.

native place and having finished the course of theology was ordained priest. From the host of scientific men who adorned that city he was selected to deliver the lectures on Philosophy in the celebrated University. While thus employed he gave an undoubted evidence of the versatility of his powers and the variety of his erudition, which obtained him great celebrity; he published a prodromus on Universal Metaphysics and in conjunction with a society of scholars, gave to the world able and luminous essays on the History of Nature.

As the Society yet survived in the Empire of Russia, he desired to be accounted a member of that province, and was summoned to Parma to fulfill the duties of Academicus—such is the title—in order to direct the studies in the college of nobles which had been entrusted to some of the Fathers of the Society who had united together. His discharge of the duties gained him the greatest applause and approbation from every quarter. He thence went to Colorno to teach rhetoric to the scholastics of the Society which had been restored there by the particular privilege of Pius the Seventh and the grant of Duke Ferdinand. He was afterwards recalled to Parma by his election to the Professorship of Natural Philosophy. How much that seminary was benefited by him, words can hardly describe. His familiar conversations and his public lessons all equally tended to excite the youth to the practice of every virtue. As a professor he was assiduous and paternal,—his wisdom, piety and vigilance extended their influence through every department of the college.

When the restoration of the Society at Naples by Pope Pius the Seventh at the entreaty of Ferdinand, king of the Two Sicilies, at length gratified his long and fervently cherished wishes, he hastened to throw himself into the bosom of his beloved mother and eagerly resumed her name and insignia. He displayed wonderful activity and industry in fulfilling the duties of Prefect, for restoring and directing the schools, at the same time discharging other functions imposed by his Superiors, of hearing confessions and preaching. When the Society was banished from that place, he was sent with others to Orvieto in the Pope's dominions where he remained six years and taught successively, poetry, logic, and mathematics. Commanded to leave that place on account of the calamities of the times, he returned to Verona and devoted two laborious years to the duties most proper to the Society, especially in the church of St. Sebastian,

which was formerly ours, preaching frequently to the people and never losing sight of that mode of life prescribed by his vocation. At length it pleased Divine Providence that the Society should be restored throughout the whole world and he returned to Rome where he was enabled to testify his lasting appreciation for the Society by making his solemn profession of four vows in its principal church. He was then appointed Professor of Philosophy at Turin, afterwards Provincial of Rome and subsequently Vicar-General in Italy; then with other eminent men selected by His Holiness, Pius the Seventh, to be examiner of those nominated to Bishoprics; at length in the General Congregation held at Rome in 1820, he received the most splendid testimony of honor and esteem by his election to the Generalship of the Society. As the memory of his virtues is still fresh it is unnecessary to attempt an account of the prudence and charity of his government in the arduous duties of this high station, when its difficulties were much increased by the distracted state of the time. All the virtues which adorn the Christian and religious were admirably united in our Father. For although he endeavored to conceal from others his more sublime and perfect virtues and humbly to hide, as it were, under a bushel, the violence he did himself to restrain everything in the least irregular; yet so splendid did his virtues appear to all who knew him or attentively observed him, that all, both brethren and others, conceived the highest opinion of his sanctity.

The innocence of his manners, the integrity of his life, the fervor of his devotion in praying and in celebrating Mass, and his zeal in preaching were everywhere conspicuous, nor less so was his affectionate and tender piety towards the Blessed Mother of God, which he manifested in the sermons he preached daily during the month of May to the people. Of his untiring zeal and exertions for promoting the salvation of others Verona and Naples may testify, where he frequently discharged the function of preaching, especially when none of the appointed preachers in our churches could attend, and none other could be found to fulfill that duty. Nor is it unknown that he composed a series of sermons for Lent and preached them in many places; but he himself destroyed all his writings of every kind,—orations, sermons, philosophical lectures and poems (which received the highest applause of the most learned men in Parma) proving at once his humility and his contempt of the

world. Of these virtues there are many other evidences. He never spoke of himself or his concerns; shrinking from honorable employments, he voluntarily offered himself to his Superiors, ready for the performance of any other duties. Never, even when General, did he suffer a book to be dedicated to him, or to be dignified with his name. But a full narrative of his virtues would pass the limits of a letter. Such was the fervor of his prayer that in his hours of meditation he was often found by persons of the house with his arms extended in the form of a cross, or with his face bent to the earth, or kneeling in the middle of his chamber rapt in contemplation. Whenever he entered on any important or difficult business, or when any appointments were to be made in the Society, he always had recourse to prayer to obtain the merciful interposition of God. He was assiduous in restraining the motions of his passions, in overcoming himself, in macerating his body; besides his chains and flagellations, he frequently shut himself in his room and threw himself on his knees with his face upon the earth, whenever he thought he had been too harsh in reprimanding some of his subjects, or dreaded that he had yielded too much to his natural heat of temper. Never, in fine, on account of his advanced age or infirm state of health, did he suffer anything particular to be provided for him. Even in the last and declining year of his life, such was his attachment to common life and religious discipline, that he was always present at the common table, and his indignation was excited if the smallest delicacy was prepared exclusively for him, so that artifice had to be resorted to, to prevent his perceiving it. He was often proposed as an example of exactitude in observing even the smallest rules. He not only maintained and promoted by all his powers the observance of religious poverty especially that prescribed by our Institute, but he manifested in all his actions his strict adherence to it. His attachment to it was evinced by his conduct even when not in the Society. For his friends were obliged to remove his old torn clothes secretly from his apartment, and supply their place with others more in accordance with his condition in life. In fine, the exertions of Father Fortis were incessant to cleanse himself even from the smallest fault. To advance daily in virtue and perfection, he never omitted a frequent and strict examination of conscience, noting every failure of which he was conscious in a small book as the rule prescribes. But his purity of soul and love of perfection were best known

to him to whom he revealed the secrets of his conscience and who seems to have been taken out of life before the death of Father Fortis, in the same manner as Father De Eguia, the confessor of St. Ignatius, is said to have died before our holy Founder. For Father Gaspar Giobbi, the confessor of Father General, was accustomed to say, that he knew many good and surprising circumstances of his virtue which he would reveal if he outlived Father Fortis.

Not so much brought to his term by length of years as prepared for heaven by his virtues, with his bodily strength exhausted, but mind yet active and vigorous, he was seized with an incurable fever about the night of the 22d of January. In spite of all the skill and exertions of his physicians, who had been immediately sent for, the violence of the disease increased so rapidly, that on the fifth day he was brought to his end. During the whole time, however, of his severe and fatal malady, with the exception of a very short period, he retained his faculties, so that all who were present could be consoled by his happy death. At his own request he frequently received the sacramental absolution. He participated with fervent devotion, in the last mysteries of religion,—in the sacrament of penance and the indulgence, which Leo the Twelfth promptly but with grief granted him, and finally in the prayers for the departing. Those who encircled his bed could not restrain their tears, when they heard him just before he received the Holy Eucharist, humbly begging pardon of any to whom he might have given pain or offence, and praying with all the fervor of his soul for the prosperity of his children. This he repeated to each individual as he approached the bed to receive his benediction and earnestly commended to them perseverance and affection to the Society. Not even in the last hour of his sickness did he omit reciting psalms, prayers, and the Rosary of the Blessed Virgin with the brethren who usually attended him, or offering repeatedly short ejaculatory prayers. Even during the short intervals, when he was delirious, his whole language was about celebrating Mass, visiting the church, and other subjects respecting piety. An hour before his death, he ordered the vespers from the office of the dead to be recited with him and for him, observing that the next day the other religious exercises would be performed in the church for the repose of his soul. This tranquillity which he showed at the approach of death, he had manifested constantly from the first day of his sickness; for while

the physicians were holding a consultation on his disease in the next room, he was singing in a low voice and cheerfully conversing with his brethren of his own obsequies as of the funeral ceremonies of other Generals of which he had read. During his struggle with death, which lasted only an hour, his countenance retained its serenity, so that his soul though alienated from the senses, seemed yet to cling to God and to rise towards its heavenly country, as manifestly appeared by his fervently repeating from time to time the psalm "Quam dilecta."

Such was the happy death of our beloved Father Aloysius Fortis after a most holy life. Scarcely had information of his decease, according to the usual custom, been sent to the various religious houses, when many of them assembled at the professed house, and joining our brethren in the funeral procession to the church were present at the office of the dead. The Dominican Fathers, who had assembled in greater numbers than others, were pleased to sing the third Nocturn and the Lauds. This testimony of their sorrow and respect was applauded by the people and many of them shed tears. On the following day many Masses were said in the church by nearly all the superiors of the religious houses, who also attended the Solemn Mass. Nearly the whole city seemed affected by its loss, but none manifested such grief as His Holiness Pope Leo the Twelfth of happy memory, who was warmly attached to the Society and our Father General. The name and memory of Father Fortis will always be venerated by us, and we may hope, that, being received among the celestial spirits, the affection for the Society, which he evinced during the eight years he governed it, will increase more and more; and that he will obtain from God for us all an abundance of spiritual favors for the greater glory of God and the propagation of the name of Jesus Christ.

I recommend myself to your sacrifices and prayers,

Your Reverence's humble servant in Christ,

THOMAS GLOVER, *Pro. Sec. S. J.*

FATHER NICHOLAS PETIT, S. J. AND THE COADJUTORSHIP OF VINCENNES.

CORRESPONDENCE BETWEEN MGR. BRUTÉ AND THE VERY REV. FATHER ROOTHAAN, S. J.

(Translated from the French.)

Father Nicholas Petit [1] (Vivier, No. 1954) was born in the island of Hayti July 8, 1789; entered the Society in the Province of France, January 1, 1816; and after laboring as a Missionary at Paris and Laval took his last vows as Spiritual Coadjutor February 2, 1829. He sailed from Bourdeaux November 19, 1830 with Fathers Chazelle and Ladavière and Brother Corne and arrived at New Orleans January 20, 1831. They came to take charge of St. Mary's College, Kentucky, but on reaching New Orleans they learned that the venerable Bishop Flaget, not expecting them, had entrusted its direction to secular priests. This forced the Fathers to stay in New Orleans several months, during which time they exercised the sacred ministry in different ways. Father Petit, amongst other occupations, preached the Lent at the Cathedral with great success. When at last Father Chazelle set out to Louisville to meet Bishop Flaget, and ultimately to take charge of St. Mary's College, Kentucky, he took Father Petit with him.[2] Father Petit took part in the college work but was especially employed in missionary work in the neighboring towns and cities as we learn from a letter written by him to his Provincial,[3] it was while at St. Mary's that he became known to Bishop Bruté and did some work in his diocese.[4] He came down to New Orleans several times

[1] He is mentioned in the Catalogus Galliæ for 1817 as P. Ludovicus Nicolas Petit and in the Index "A" of the LETTERS as Father Louis Petit. He was born, according to Père Vivier, at St. Michel-du Fond-de-Negres, Santo Domingo, Hayti.

[2] WOODSTOCK LETTERS vol. iii. 136.

[3] See Vivier, Cat. Prov. Galliæ 1834 p. 34.

[4] P. Guidée in Diar. Prov. scribit: "27 dec. 1835.—Mgr. Bruté (an American missionary Bishop) has just said Mass in our chapel. . . . . Father Provincial gave him permission to have Father Petit for some apostolic work in his diocese."

Cfr. "Litt. Ann. 1814–1835 p. 440, ubi de Patris Petit per septem menses laboribus in diœcesi hujus Præsulis agitur." *P. Vivier, Catalogus Prov. Galliæ S. J.*, 1863, *p.* 37.

and at least once, in 1845, again preached the Lenten sermons. When in 1846 our Fathers left St. Mary's for Fordham, Father Petit accompanied them. At Fordham he remained only one year being operarius. When Father Larkin was sent to New York to found a residence and church, Father Petit was given to him as his socius and here he remained for two years as operarius and Spiritual Father. In 1850 he was transferred to Troy where he spent the last five years of his life, dying there on February 1, 1855.

Monseigneur Bruté's life is too well know to be given here. A sketch of it with his memoirs was written by the Rt. Rev. James R. Bailey, then Bishop of Newark, and published by P. O'Shea at New York, in 1865. No mention is made in it of the negotiations which form the subject of the present correspondence, though Father Petit is mentioned as having accompanied the Bishop to Vincennes after his consecration at St. Louis, October 20, 1884.

I.

BISHOP BRUTÉ TO VERY REV. FATHER ROOTHAAN.

Vincennes, Sep. 23, 1837.

My very dear Father,

Excuse the expression! "Very Reverend" I feel would be the proper title to be given to the General Superior of the holy Society of Jesus; but your kindness to me compels my heart to use a more endearing name. Your kind letter announcing to me the death of our holy Anthony Kohlmann, for many years an intimate friend of mine and a devoted friend of America, reached me via Calcutta in the Indies. . . . .

I wish to ask Your Reverence for a favor far more important, and this is to give us Father Petit, whose services are no longer required at St. Mary's, and whom I have directly asked the Holy See to appoint, as my Coadjutor. I am confident that his Eminence, Cardinal Fransoni, who has always taken the greatest interest in this diocese, will favor my desire. I am now fifty-nine years of age, weakened by a chronic catarrh of long standing and by continual travels over a territory of more than fifty thousand square miles. Since my return from the Council in April, I have, though scarcely convalescent, travelled some eleven or twelve hundred miles on horseback. I have besides the direction of the young clerics brought over from France, one of whom, Mr. Merle, an

excellent young man well known at Friburg, has lately left us to enter the novitiate. In addition I have charge of the seminary where I have to teach, and of a college for which I must provide, since I cannot have your assistance which I have desired and worked for ever since my arrival, etc., etc.

All these considerations have compelled me to apply for a Coadjutor, and of three names that were sent in, my preference is in favor of Father Petit, who has been in this diocese three or four times and has left everywhere many proofs of his zeal, piety, and prudence, while he has a practical acquaintance with the particular needs of these missions. In my letter to the Holy Father, I have in all simplicity expressed my desire and added the hope I felt that your Reverence will not oppose my plan. I shall not repeat here the conversations, ever present to my memory, which we had together, nor the contents of the memorandum which I left in various places, especially at the Propaganda in the hands of Monseigneur Mai, nor the views I was allowed to develop before the Holy Father in your presence and that of Father Kohlmann. In these I insisted upon the necessity, in the interests of religion, of having the religious institutes give up, for a time at least, the "fatal" ordinance which by excluding their members from the episcopate, diminishes considerably—at least by one-half—the number of eligible persons for the Sees to be established in this new Europe, which is rapidly forming, and where within twenty years it must be decided whether Christ or Satan is to rule,—whether error, impiety, deism, indifference or pure naturalism shall have the upper hand in a combat, of which it is almost impossible for Rome to measure the violence and calculate the outcome. In presence of this fact, it is absolutely necessary to proclaim loudly the true principles, and none are better fitted to do this than the Religious Institutes and more particularly your Institute. I repeat that this is our common interest, since it must be tenfold more advantageous than detrimental to these societies, to allow now and then, especially in points of greater importance, as our own, that some of their members when requested by the hierarchy, be raised to the Episcopate.

In writing this, I have accomplished a duty towards my diocese, towards the Society of Jesus, towards our Holy Father, whose burden is already so heavy,—the decision I leave to divine Providence. In conclusion I beg of you to remember me kindly to the Fathers of the

Gesu, and among outsiders to good Lord Clifford and to Father Gerard, the Carthusian, to whose prayers I recommend myself through Father De Villefort. I also crave your prayers and those of your community, with all the respect and gratitude which, would to God! I could express better than I have.

SIMON (BRUTÉ) *Bishop of Vincennes,*
Indiana, U. S. *Auspice Maria.*

II.

THE VERY REV. FATHER GENERAL'S ANSWER.

Rome, November 18, 1837.

Monseigneur,

I hope that this letter will not, like the one of last year, travel around the world before reaching your Lordship. I have just received your favor of September 23, so full of kindness and affection for us, and I hasten to answer it.

First of all, I must give you a thousand thanks for your good wishes, and assuredly if we had a sufficient number of subjects to open new fields of labor in the United States, I should be happy to come to the assistance of the worthy, zealous, and indefatigable Bishop of Vincennes, in whose diocese everything is in the state of formation. But we are forced to restrain ourselves and strengthen and consolidate the many establishments already existing.

As to the great favor you ask, Monseigneur, to grant you Father Petit as your Coadjutor, I beg you to remark, that St. Ignatius, whilst prohibiting severely his religious from accepting any ecclesiastical dignity without the consent of the General, strictly forbids the General to grant his consent, except in the extreme case of an express command of the Sovereign Pontiff *in virtute sanctæ obedientiæ*. Hence it is the duty of the General to do all in his power to prevent such a misfortune ("un tel malheur"). Such being the case, assuredly your Lordship will not insist any further. You do not, you cannot wish to require of me the sacrifice of one of my most sacred duties. "But," I hear you say, "The situation of the United States! What would St. Ignatius do?" He would do what he did in Germany during his life-time, when her situation was, at least, as critical and as delicate as that of the United States to-day. He did his utmost to ward off the imminent danger of seeing his religious becoming Bishops of Vienna, Trieste, etc. And

yet assuredly he was not wanting in zeal for the preservation and salvation of Germany.

It would be too long to expose and discuss the reasons which determined the Holy Founder to act as he did. Besides they are sufficiently explained in his life and in history. I will add only this, that I see scarcely any country in the world, where the taking of bishops from the Society would prove more prejudicial and dangerous than it would in the United States. If the door was once opened, the Society would languish and perish there. As I have been obliged several times already to plead the same cause before His Holiness and the Sacred College, I have good reason to know that my arguments have been accepted by the Pope, the Prefect of the Propaganda, and by nearly all the Cardinals of the Sacred Congregation. As for ourselves, Monseigneur, the thought of becoming a bishop at any time, is and ought to be as much out of question as the idea of travelling to the moon. Were it otherwise we should not be what we ought to be.

In craving your pardon, Monseigneur, for thus opposing your desire with the hope that your mind and heart will approve what it is for me a clear duty, I remain with most profound respect and veneration, etc.

III.

A second letter from Monseigneur Bruté more pressing than the other bears the date of December 4, 1837. The text is not at hand, but it contains the words, "It is the wish of the Bishops; to resist it would be cruelty."

IV.

The Father General's answer is dated February 4, 1838. He writes: "How could I do this? *Quomodo possum hoc facere?* A thing which depends as much on my free will as it depends on me to become a traitor to the Society. *Quomodo possum?* If you wish, Monseigneur, the Society to do any good in the United States, let it be as it is, let its members be what they are. If in America bishops were taken from it, it would be ruined there. This is my firm conviction. Yet this conviction is only a secondary argument; the *Quomodo possum?* shuts out every other consideration."

V.

Bishop Bruté's next letter was written from New Orleans, whither he had gone to seek health in a warmer

climate. It is dated February 24, 1838 and renews his request in terms most pressing and affectionate.

VI.

Another letter without date, but written March or April, is addressed to Bishop Blanc of New Orleans, but is destined for the Rev. Father General. In it he says: "The council of American Bishops is unanimous in demanding Father Petit as Coadjutor of Vincennes. My esteem of the Society and of the services it is rendering to the Church and to our America is such that if I saw its ruin in the exception to its rule, even in our case, I should at once cease to insist. But as I am convinced of the contrary, the urgency of our situation imposes upon me the obligation of insisting as much as I can."

To this letter Bishop (afterwards Archbishop) Blanc adds the following P. S. "I can only approve with all my heart the request of my venerated colleague to obtain Father Petit as his Coadjutor."

VII.

VERY REV. FATHER ROOTHAAN TO BISHOP ANTONY BLANC.

July 10, 1838.

What shall I say of the P. S. your Grace has added to the letter of Rt. Rev. Bishop of Vincennes? Since then other letters have reached me by which that good prelate seeks to *convert* me. I have had a conversation on the subject with Monseigneur Laval and that worthy prelate has been forced to avow that I was right, and that if he were in my position, he would oppose the same resistance. The Sovereign Pontiff himself is fully convinced of the harm that such an appointment would cause the Society in America.

VIII.

BISHOP FLAGET OF BARDSTOWN TO VERY REV. FATHER ROOTHAAN.

July 31, 1838.

He congratulates Very Rev. Father General "for having obtained from the Sovereign Pontiff that Father Petit could continue exercising his functions as a missionary in Kentucky, renouncing forever the episcopal dignity at Vincennes or elsewhere. . . . . I remember distinctly your reflection as we discussed this and other questions in your room at Rome, that the very best friends of the Jesuits, directly though unintentionally work its ruin by wishing them to become bishops."

THE SODALITY OF OUR LADY IMMACULATE OF GEORGETOWN COLLEGE.

A Letter of Father Elder Mullan to the Editor.

March 30, 1902.

DEAR REVEREND FATHER IN CHRIST,
P. X.

Your Reverence is right. There are a good number of things that are interesting in the history of our Sodality here. In the first place, it is the oldest in this country. There is in our Archives a little book with the Rules of the Sodality and the names of members for the year 1810; so we are fast approaching our hundredth year. I find it stated, indeed, in some catalogues of the sixties that the Sodality of the Immaculate Conception was founded at Georgetown in 1815; I cannot make out what that means, unless it be that they dated the Sodality from the Restoration of the Society throughout the world. Our only Letter of Aggregation to the Roman "Prima Primaria" bears the date 1833. By the way, it is signed by Very Rev. Father Roothaan. No mention is made in the document of the existence of any earlier Sodality, but the Records, as I have said, go back to 1810.

THE RECORDS.

These records are a curious collection; they are as various in accuracy and value as they are in size and state of preservation. Some years there is no record at all; once the Secretary indignantly sets it down that, owing to the neglect of his predecessors, the record for the last two or three years is a blank and cannot be filled up. On the other hand, some years we have two records, the Secretary's and the Director's; good Father Ward (for it looks like the dear old man's handwriting) kept his own account of things independently of the Secretary for seven or eight years in the forties. At present, the Director keeps the record himself. It is no great labor and he can thus always have the book by him. The Secretary, though, has to see to various other matters affecting the minutes and has in general, quite enough to keep him out of harm's way. One of his odd jobs this year was to copy into the Record Book the Letter of Aggregation, as his rule requires him to do.

Membership.

We admit into our Sodality students that were sodality members in other colleges. This has been done all along, of course, being a practice of the oldest sodalities. The Diploma, in fact, is nothing but Letters Patent meant as a proof of Membership available elsewhere. One of our present Consultors told me that last summer being in Old Mexico and desiring to get to an exclusively Sodality Mass at a convenient hour, he assured the janitor that he was a sodalist from the States, and was admitted to the Mass. This is a species of international courtesy among sodalities and is not surprising, because sodalities aggregated to the Roman "Prima Primaria" are one vast body. Our Consultor was urging the need of a portable diploma; as it would have saved him, he said, a good deal of arguing with the janitor.

When a sodalist from another college wishes to enter our sodality, he must show evidence of having been a sodalist where he comes from, and must besides approve himself here by his conduct. A good number of such have been admitted this present year. One was voted in last February. He had been a Spring Hill boy and entered the Sodality there in 1897. His diploma was got, his name was put before the Council and he was unanimously elected. He immediately took his place, as our custom is, according to admission. This, as far as one can learn from the Records, has been the regular way here; no candidacy or postulancy being required of members from elsewhere in good standing. On the contrary, when a student that never belonged to a sodality enters ours, he has both candidacy and postulancy to pass through. Here is the plan we follow in his case. The boy applies to the Director, either of himself or on suggestion from the Director. The boy's reputation as a student is looked into; if it is found satisfactory, he is told to attend the regular meetings, and is given a Manual to read the Rules. He thus becomes a *Candidate*. He remains in this grade as long as the Instructor of Postulants and the Director wish. When they see fit, the Candidate is proposed to the Council for admission as an *Approved Postulant*. The vote is secret and is severe enough. Several were put off this year. The Approved Postulant enters on his postulancy with an Act of Consecration, recited at the altar railing without formality in a meeting of the Sodality. He thus gets the

right to all indulgences and becomes, indeed, a member of the Sodality to all intents and purposes except he cannot vote, or be voted for.

The postulancy, again, lasts as long as the Instructor of Postulants and the Director judge best. It ends when the Approved Postulant's name is passed on by a secret vote of the Council admitting him to membership *simpliciter*. Then comes his reception into the Sodality. I can find no record of the reception ever having been other than solemn here. Of course, the Director can receive any one informally whenever he wishes and in any way he wishes. The ceremony of reception is, in our sodality, preceded by a triduum of recollection, with such exercises of piety as the Director prescribes. Last time, he required nothing but spiritual reading and visits to the Blessed Sacrament, recommending, however, a general Confession. A custom has been in vogue here for some years of having receptions carried out by Father Rector. This was not the custom always in the past, but gives solemnity to the event and helps the general good by lending prestige to the Sodality. As a specimen we subjoin the program of the reception last December :—

Sodality of our Lady Immaculate, of Georgetown College.

NINETY-FIRST CELEBRATION OF THE PATRONAL FEAST, DECEMBER 8, 1901.

Nov. 30—Dec. 8.—NOVENA OF PREPARATION. Daily Practices of Devotion. Daily Benediction of the Most Blessed Sacrament.

Dec. 8.—HOLY MASS AND COMMUNION OF SODALITY AT 7.30 A. M. REGULAR MEETING AT 9 A. M.

Reading on Our Lady Immaculate. Reading of the Rules. Election of Prefect and Assistants.

SOLEMN RECEPTION OF NEW MEMBERS AT BENEDICTION.

Invocation of the Holy Ghost. Sermon by Father John A. Conway, S. J. Questioning of Postulants. Postulants' Act of Consecration. Reception.

Renewal of the Act of Consecration by the Sodality.

Benediction of the Most Blessed Sacrament.

Then followed the list of Officers and Members of the Sodalith.

The grading of the members is no new institution. The names now in use are not quite the same as before; there have been a number of changes in them. One year, for instance, the Register numbers *Formed and Unformed* members. The principle, however, has been followed all along, and is, indeed, important, if the Sodality is to be exclusive and membership prized. And that leads me to say what are the requirements for membership in our Sodality. In the the first place, the boy must stand well in conduct as to the observance of college rules. Then, we require a high standing in class, either above eighty per cent, or a reputation, approved by the teacher, of being a good student. This principle makes the Sodality a select body. Of course, the original purpose of sodalities was and is to foster piety and zest for study among the better boys of the college. Such has been the aim from the beginning. The Sodality, in other words, is managed on the thoroughly Jesuit principle of working on the mass through the best elements in it. The working is done by example and influence of man on man, or, in our case, of boy on boy.

Officers.

So much for mere membership. The next higher grade is that of officers. We have of these as many as we find useful here. To begin with the lowest. There is a choir of eight members. At their head stands the Choir-Master. He with the Lector and the two Sacristans constitute the "other" officers. Above them stand the Council, composed of six consultors and the Instructor of Postulants, the Treasurer, the Secretary and the three highest officers, the two Assistants and the Prefect, making twelve in all. The three highest officers are elected thus. The Director submits to the Council a

limited list of members eligible; the Council selects three from the list. These names are proposed to the Sodality; the one who receives the most votes is Prefect, the next is First Assistant, the third is Second Assistant. This is, of course, the old system of election followed in the Roman "Prima Primaria," and is an exceedingly wise one. It prevents canvassing, it lessens the influence of class spirit, and secures an excellent man for each of the offices. The three highest officers are the only ones elected by the Sodality at large. The remainder of the Council are chosen by the outgoing Council from a list prepared by the Director. The other officers are appointed by the Director and the new Prefect.

Meetings.

And now for the various kinds of meetings of the Sodality. To begin with the regular meeting. This takes place at present on Sunday morning at nine o'clock in the College Chapel. Please note that the hour is one of recreation. This, besides being the oldest custom of sodalities, has a distinct advantage; it costs the members some sacrifice and demands earnestness on their part. Nine o'clock Sunday morning is the old hour of meeting in our Sodality. Years ago the time seems to have been study-hall time, and was immediately followed by public catechism. The old Records mention the omission of both sodality and catechism on a number of occasions as if the two went together. Another meeting hour was that of the usual Mass, or of a Mass said specially for the Sodalists, who recited the Office during or just after the Mass. By far the most common way, though has been to have the session at nine o'clock. Nine o'clock makes a good hour; the boys are well through breakfast and the games have not yet begun.

Again, the place of the meeting has been different in different years. As far as one can learn, there have been as many as four places in the college where the regular meetings were held. St. Ann's Chapel, which is very much too small now, the Domestic Chapel (called in the Records the "Chapel of the Religious") the old Boys' Chapel, where the community rooms now are, and the Dahlgren Memorial Chapel. This last is now the place of the meeting. It would be more exclusive if we had a chapel of our own, as they have in Stonyhurst and in Kalksburg and, I believe, generally abroad. But we

admit no one else to the chapel during our meetings, so that exclusiveness is to some extent secured.

Now, what is done in the regular meeting? Why, what was done in the olden times here and elsewhere. We begin with a little spiritual reading. The Lector, as soon as two or three are in the chapel, begins to read from a spiritual book chosen for each meeting by the Director. As the members come in, he keeps on reading, and stops at a signal given. This is a feature, this reading which the boys rather like. We have had two excellent readers this year. One was a senior, and was perhaps the most popular boy in the school; the other was a sophomore, who is likely to win the Merrick Medal this year. By the way, no one ever objects to take even the lowest office.

The reading begins a few minutes before nine (the bell rings at 8.55) and goes on until five minutes after nine. Then two stanzas of the "Come Holy Ghost" are sung by the Sodality, one of the members playing the organ, and the Prayer of the Holy Ghost is recited by the Director. Then comes the Office of Our Lady. We began this year with the Matins of the Office, then shifted off to the Lauds, then to the Little Office of the Immaculate Conception, which we are saying now.

The members have each his own seat assigned, the members of longest standing occupying the first places and all being seated in order of admission. The Consultors keep account of attendance, as they do of monthly dues also, and of Holy Communion on sodality days.

After the office comes a conference. The Director sits at a table put on the platform of the altar. His theme is whatever seems just then practical for the boys. A few months ago, for instance, he addressed a brief exhortation to the sodality on frequent Communion, having Father Coubé's book read at the meetings. Later, he urged the practice of thanksgiving after Communion. Another time he spoke on Motives, another on Theatre-going.

The meeting ends with certain prayers,—one to St. Aloysius, who is our second Patron here, one for the Sodality, one, when there is need, for the sick of the sodality, one for its dead; all ending with the Memorare said aloud by all. The meeting ends as close to 9.30 as possible. By the way, regularity on this head helps.

We have had to expel or suspend a number this year for non-attendance, but we have tried to lose nobody we wanted to keep. If a member falls below in conduct or

marks and is absent frequently, the Council is glad to seize the opportunity to get rid of him.

I forgot to mention above that once a month, according to the old custom, we read the rules of our Sodality.

Another kind of meeting is that of the Council. This takes place on no regular days of the month, but whenever there is need. There have been a good many Council meetings this year. The Council decides on admission and on whatever the Director has the Prefect lay before them. The Prefect always presides, even when the Director is there. Of course, the Director has full power.

Practices.

Has the sodality any practices of its own? Yes; not indeed peculiar to itself, but still its practices. Thus three Hail Mary's are said morning and evening by each member. The Monthly Communion day is the Third Sunday. This is a change from last year but it is the revival of an old custom. The former Communion day was the First Sunday. Then came the League with its First Friday interfering with the First Sunday Communion, so that in 1880 or so, the Council changed the communion day to the Third Sunday. This, morally speaking, requires two monthly communions of the sodalists, as the First Friday is firmly established here as a day of General Communion; the whole college, practically speaking, goes to Communion on that day.

Works—The Apostleship of Prayer.

Are there any works managed by the sodality? The Pious Works in the college are,—the St. Vincent de Paul Society, the St. John Berchmans Society, and the Apostleship of Prayer. The St. Vincent de Paul Society is composed of sodalists, but is not under sodality control; neither is there any connection between the St. John Berchmans Society and the sodality. The Apostleship of Prayer, however, was this year again put by Father Rector under the control of the sodality. I say again, for the League at Georgetown dates from about 1864; at least, the archives contain a Diploma of Aggregation of that date addressed by the then Director General to the Junior Sodality. May we not rightly conclude that the sodality had the management of the Apostleship of Prayer that year? A few years later our archives contain

on some blank pages of the Sodality Record a list of the bands for the year.[1]

Father Rector's act, then, revived the old custom. The Apostleship is well managed by the Sodality. The Promoters are all sodalists and all, at least the boarders, weekly communicants. The Head-Promoters were at first elected by the Council; then the organization was widened a little, by the body of the Promoters being taken,—but on sodality principles—from a list proposed by the Director. The Promoters are the pick of the school. There are twenty in charge of the boarders; each class having its own two or three bands. The Head-Promoters, the Secretary, and one other have no bands, but are otherwise employed in the general service. We try to select for Promoters influential boys. Have you noted that the University Head-Promoter is the Captain of the Baseball team? He is also First Assistant of the Sodality. The Second Assistant is the Manager of the Baseball Team and was Head-Promoter before the present one. Of the twenty-four promoters thirteen have their diplomas. These and the crosses are given gratis and with a good deal of solemnity. We give silver crosses to the Head-Promoters and Secretaries.

The following is the program of the last reception of Promoters.

Sodality of our Lady Immaculate, of Georgetown College.

WORK OF THE APOSTLESHIP OF PRAYER. Solemn Reception of Promoters, Georgetown College Centre, First Friday, February 7, 1902.

ORDER OF EXERCISES.

Processional. Opening Prayer. Solo. Sermon. Solo.
Blessing of the Crosses by the Rev. President of the University.
Distribution of the Crosses and Diplomas.

[1] In the scholastic year 1893–'94 the practices of the League were revived at the college and the Promoters were appointed from among the Consultors of the sodality by the Director, who was at the same time the Director of the League. This had the advantage of making unnecessary an extra meeting of the promoters, as all business could be transacted at the regular meeting of the sodality council. The League was thus a pious work under the direct control of the sodality.—*Ed. W. L.*

Promoters' Act of Consecration.

Chorus.

Solemn Benediction of the Most Blessed Sacrament of the Altar.

Trio. Act of Reparation to the Sacred Heart of Jesus.

Chorus. Recessional.

Then followed a list of the Promoters Approved and on the fourth page a List of all the promoters in the University Schools — Postgraduate and Professional, the College and the Preparatory Departments.

We have our regular meetings every month with a little conference and are just now trying to inspire zest for the treasury of good works. Earlier in the year the Promoters expressed a wish to have a perpetual light for the League in the Chapel. The light has been burning there ever since. Then they took up the work of the Perpetual Communion of Reparation. A beginning was made in the shape of a novena of communions before the annual retreat for its success. A good number of the students went into this. Then came the Retreat followed by the month of November. Some fifty-five agreed to go weekly during November, about eight each day of the week. Before the end of November a good number signified their willingness to keep on for the month of December and many for the whole year. At present there are about seventy-five names on the list, fifty-five of whom belong to the Senior Sodality. On Sunday seven Postgraduates and Professional students are scheduled; on Monday, nine First and Second Preparatory students; on Tuesday, the Juniors, eight out of eleven resident Juniors; on Wednesday, six Seniors out of ten resident Seniors; on Thursday, twelve Sophomores; on Friday, fifteen Freshmen; on Saturday, a crowd of Third and Fourth Preparatory students. On Sunday two of the Postgraduate communicants serve the Mass; on Monday two of the First and Second Preparatory etc. Those scheduled for Communion and for serving are notified on the eve of the day by one of the Promoters of their class. Of course a boy misses occasionally, or goes on another day; but usually there are non-scheduled communicants and some of the boys go oftener than once a week. In connection with the Communion of Reparation, the Promoters first, and then the whole Sodality took up the reform of the Thanksgiving after

Communion. This Thanksgiving had, indeed, been made in the past but there was of late some negligence. Thank God! the Promoters' efforts have been successful and a little care will, it is believed, make our Thanksgivings after Communion all they should be. A suggestion of Father Rector has helped much to bring this about. He desired us to try making our Thanksgivings in common and aloud. This we now do and the members like the practice very much.

Rules.

The Rules of this Sodality are modelled on those of the "Prima Primaria." The old custom was to read them every month; this is still done and explanations of them are occasionally given. Each new man is required to read them over and consider them well and to realize that he contracts to observe them, though, of course, not as a matter of sin. Your Reverence need not be told how necessary this is to keep a sodality in public esteem.

Aids.

One of the greatest aids at Georgetown is the fact that we have Postgraduate members among the sodalists. These indeed are really our best members, seven of the ten being weekly communicants and very regular in attendance. Another thing that helps is the fact that Father Rector and Father Prefect have spoken much on public occasions of the high standing a sodality should have. Another help is the care here exercised by the Council in admitting to membership. The Council is by no means lax. The boys are made to see that it is an honor to be a sodalist. In suspension also the rule applied by the Council is rather on the side of severity. This year there have also been some expulsions but mostly by mutual consent of the Director and the one expelled. A great aid to the standing of the sodality was given last November. Father Rector had Father Prefect announce to the whole college that hereafter the Prefect of the Sodality should be exempt from many of the ordinary regulations. This is a much coveted privilege and adds dignity to the position. Our present prefect is a fine fellow and one of the most popular boys in the school. He is a Senior, is President of the St. Vincent de Paul Society, President of the Athletic Association, an excellent football player and oarsman. Another thing that has helped is occasional entertain-

ments. Of these we have had two this year and we hope to have a third. The first was exclusively for members; the second was for the public also; the third will be a social and exclusive affair. One of our difficulties is now, and I suppose it has occurred often before, that the boys do not know one another well.

Manual.

We are getting out a new Manual. Our copies of the old Manual were in a sad condition; as were also the medals. New medals of aluminum were procured to serve until we could get something more artistic. The old Manual costs sixty cents. The thought came, Why not have a Manual just for Georgetown. Besides the saving in expense, the Manual could be a certificate and could crystallize the customs of our sodality. "Pat" O'Donnell, a former prefect, was appealed to for $150.00 to defray the initial expenses. He gave it gladly, as he said in a letter which is more precious to Georgetown than ten times the value of the money. Thereupon the Manual was got ready. The Rules were revised and sent to Father General for approval and the book is now under way. It will make the running of the Sodality more regular, new incumbents will not have to look up dusty volumes of records to learn how to manage, and it will be clear what is to be done at each step. Abbreviations have been banished from the book. The prayers and other matter have been taken from a prayer book prepared for the college by Father Thompkins while he was here, but never published. It will contain among other things methods of hearing Mass and of preparation and thanksgiving for Communion and the prayers selected will be indulgenced prayers as far as possible. Another feature will be thoughts for Meditation.

Diploma.

Another need this year has brought is a diploma. There was one quite artistic, in use here twenty years ago, but it was dated 18— and was therefore not to be used in this twentieth century. Hope of getting a suitable one had been given up and it had been determined to print a new one for ourselves, when one of our Postgraduate members received a letter from an old teacher of his now studying in the St. Louis Scholasticate, in which word was sent us of a remarkably fine diploma to be had from Barcelona and at a moderate cost. A specimen was for-

warded and took everybody's fancy. Five hundred copies have been ordered. This diploma represents the great ones of the Church and State that have been sodalists. The likenesses are excellent. The whole is the work of one of our Spanish Brothers. The certificate words, which in the specimen are in Spanish, will be in English and adapted for Georgetown. We shall print that part ourselves.

And now I hope that I have not exhausted your Reverence's patience. Do not forget to pray that our work may be blessed by God and our Lady Immaculate. It is spiritual work and needs the constant aid of grace. The Georgetown boy is not demonstrative in his piety and is rather shy of publicity in that regard, but, as one of the Fathers said to me some time ago, "The boys are a good deal better than they are given credit for." So there is plenty of good stuff here at Georgetown if we can only work it rightly. The way to work it is different from that which suits abroad or even elsewhere at home; it looks to solid results. One does not have to go far below the surface to see that the results are solid. Thank God! the Director is not left to work alone. The teacher's influence is gladly lent to aid him and how efficacious that always is Your Reverence well knows. A good deal of the success attending the Sodality work in the past and in the present has been undoubtedly due to the hearty co-operation of all the faculty of the college.

Your Reverences's Servant in Christ,

A. J. Elder Mullan, S. J.

IN THE SANDWICH ISLANDS.

A Letter from Father Eugene Magevney, S. J.

SAINT IGNATIUS COLLEGE,
CHICAGO, ILLINOIS,
January 20, 1902.

REVEREND AND DEAR FATHER;
P. C.

During our stay upon the Coast, the following letter was received by Reverend Father Superior from his Lordship, the Bishop of Honolulu. It requested him, as a favor, to allow us to visit Hawaii, and do a few weeks' mission work amongst the English-speaking people of those parts.

Hilo, Hawaii,
June 20, 1901.

Very Reverend John P. Frieden, S. J.,
Reverend and Dear Father;

I am making a pastoral visit on the largest island of the Archipelago, and hearing from one of my flock, who is now in California attending to the education of her children, how much good some of your Fathers are accomplishing by preaching missions, I take the liberty to beg of you to allow them to come to Hawaii and give an impulse to the good work started many years ago by the lamented Father Bouchard of your Society. If you can not spare three Fathers, do not refuse to send me, at your pleasure, one or two. Hoping that my request will be considered favorably, I remain, Reverend and Dear Father,

Yours respectfully in SS. CC.,
✠ *Gulstan; Bishop of Panopolis,*
Vicar Apostolic.

Aware of the urgent necessities of the situation, Very Reverend Father Superior viewed the application favorably, and instructed Father Boarman to answer in the affirmative. In reply, the following was received:—

Honolulu, Hawaii,
August 6, 1901.

Reverend M. I. Boarman, S. J.,
Reverend and Dear Father;

Many thanks for your prompt favor of July 10. Please express my gratitude also to your Very Reverend Father Superior for his kindness in granting my request. I beg of you to let me know, a few weeks in advance, the date of your departure for the "Paradise of the Pacific," that we may be ready to receive you upon your arrival.

Respectfully yours in SS. CC.,
✠ *Gulstan; Bishop of Panopolis,*
Vicar Apostolic.

The member of his flock alluded to by the Bishop, is a very devout and wealthy lady of Honolulu. At the time, she was sojourning in California and chanced to assist at one of our missions. Realizing the great good that was being done she was anxious to have us visit Hawaii and repeat the work there. To that end she opened negotiations with his Lordship, defrayed all of our expenses, and returned to the Islands where she remained until our departure; in order, by her influence, which is considerable with all classes, to make the undertaking in every sense a success. A noble example, indeed, of Christian generosity and zeal!

We left San Francisco on the evening of September 21 at eight o'clock. The night was serene, and the entire voyage, lasting six days and twelve hours, was most enjoyable. The Oceanic Steamship liners, on one of which we travelled, are superbly appointed, and every accommodation is furnished to passengers; while the crew, from the Captain to the humblest sailor, are at their wits' end to make things agreeable. Besides, we had a large and sociable party aboard, many of them Islanders, who were delighted at our coming and showed us every possible courtesy on the way over. As you can well imagine, we were not slow in making acquaintances. Before we had been out a day, we knew everybody on the boat, from the man in the engine room to the "look-out" on the bridge. Ordinarily the Pacific is rough and the weather raw in the vicinity of the California coast. In our case, it was not so. We had quiet water the whole journey, and, when nearing its end, ran into a

tropical sea whose surface was as smooth as glass. Strange birds and strange fishes and especially a broiling sun then reminded us that our environments had changed, and that conditions in Honolulu would be very different from what they had been in San Francisco. From this, however, you must not infer that no one was sick. There was a prolonged and gentle swell on for several days and during its continuance all, with the exception of about twelve, were victims of *mal-de-mer*.

Two incidents occurred on the way across which interested me. Amongst those whose acquaintance I made on the vessel was a Protestant minister. He attracted my attention from the start by his grave demeanor and general good manners. When the opportunity offered, I opened up a conversation with him, and discovered that he was the pastor of the wealthiest and most aristocratic congregation in Honolulu. Over twenty millionaires, as I subsequently learnt, worship in his church; while its membership represents the social and financial control of the entire country. I found him a most companionable and cultivated gentleman, and, what I never expected, remarkably sincere and frank. I asked him to give me his opinion upon the state of religion in Hawaii, which he did with a straightforwardness for which I was not prepared.

"Protestantism," he said, "had the start of Catholicity in the Sandwich Islands, the first Calvinist missionaries having arrived from Boston as early as 1819. In 1890, after seventy years of almost complete control of affairs, all the Evangelical Churches combined claimed a membership of only 10,000. To-day that claim has dwindled to 3,500, and I am in a position to know—for I am posted on matters behind the scenes—that even that number overshoots the mark considerably. Altogether, they can not honestly boast of more than 1700. The Catholic Church, on the contrary, in spite of terrible odds, has gone on steadily increasing its membership until at present it numbers 30,000 *bona fide* adherents in our Islands."

"To what causes," I inquired farther, "would you ascribe the rapid decline of Protestantism and the phenomenal growth of Catholicity in Hawaii?"

"To two causes principally," he answered. "First, to the edifying lives of the priests, who have not failed throughout these years, slowly but surely, to win the affection of the native by their unswerving devotion to his every and best interest. Secondly, to the fact, that amid

all the political vicissitudes which have rent the country and wrecked its happiness, within the last decade, the Catholic Church has held absolutely aloof from all participation in politics. Unlike the Protestant ministers, whose pulpits were frequently converted into campaign hustings, the Fathers did nothing to alienate their followers, with the result that to-day, while our churches are almost deserted, the Catholic Churches, as you will see for yourself, are thronged at all the regular services on Sundays."

This candid avowal and other information which he imparted pleased me beyond measure and, considering its source, was of infinitely more significance and value than any array of official statistics could possibly have been. What was still more gratifying was that his statements were fully corroborated afterwards by the Bishop and by my own personal observation as far as it went.

The other incident was a death at sea. When nearing port, one of the steerage passengers was taken suddenly ill and died. He was an Italian florist from San Francisco and was on his way to Honolulu to spend a few weeks vacation with an only sister whom he had not seen for six years. As he was a Catholic, Father Boarman attended him in his final moments, and did all he could under the circumstances to make his passage into eternity peaceful and secure. Pursuant to custom, the Captain had resolved to consign his body to the sea; but, upon the urgent solicitation of Father Boarman, refrained from doing so. It was represented to him what an unnecessary shock it would be to the man's sister, who would doubtless be awaiting him upon the shore, to learn that he had not only died but that his body had been thrown into the ocean. Considerations of charity and humanity at last prevailed over what seems to be an iron rule and practice. When we arrived, the poor girl, as had been anticipated, was on the dock, one of a glad and expectant throng. Little did she imagine, as we rode into the harbor, that the ominous flag, fluttering from the mainmast and announcing a death on board, was signaling the *requiem æternam* of all she loved and clung to upon earth. The shock came to her, as fathomless sorrows come to every one. But in the midst of her overwhelming grief what a consolation, as she herself affirmed, to be able at least to give her brother's body the solemn rites of the church and a last resting place in consecrated soil. A neat funeral from the Cathedral, on the day following, and a coffin wreathed with palm leaves

and roses, was the graceful and edifying close of an event which, but for a little tact and foresight, might have terminated most distressfully.

Our first sight of land was the island of Molokai rendered forever famous by the heroic exploits of the immortal Damien. We rounded it in the grey of morning, and scarcely had we left it behind when the outlines of Oahu, our destination, loomed up majestically upon the horizon. In less than an hour more we were opposite *Diamond Head*, a huge extinct volcano rising from the water's edge 762 feet. Geologists, with their reckless manipulation of eons, assert that it ceased to be active over 20,000 years ago. But to the home-coming Hawaiian and the lonely Kanaka fisherman upon the sea, it is fraught, as he gazes upon it, with other than scientific lessons and memories. Like crape upon the door, it tells him a melancholy story of domestic woe. For, it was within its immense crater, as behind an impregnable rampart so they vainly fancied, that the poor natives made their last feeble stand against unjust aggression, for right and national independence. They were utterly defeated, and the dying embers of their hopes were mingled forever with the dust and ashes of their great mountain. It is situated only ten miles from Honolulu, and is one of the chief points of interest for visitors to the city. Already, at its base, palatial seaside residences are beginning to make their appearance. The locality is known as Waikiki Beach—the Long Branch of the Pacific—a most popular and fashionable resort for the delightful surf which rolls and booms incessantly over the coral reef which circles it round about. We anchored in the harbor at six o'clock and there remained, cursing and swearing—not the missionaries but the sailors—until seven. It is a rule with the doctor not to meet any ship until that hour, no matter how early in the morning the vessel may have reported. That affords him ample time, you see, to take his bath and breakfast, read the daily papers, and otherwise be good to himself, while three hundred people on the water and a larger number on land are anxiously waiting to be accommodated. Naturally, this tries a man's patience, provokes him to anger, and prompts him, when not on his guard, to the use of certain sulphurous expletives which are not to be found in reputable dictionaries. However, it is only one amongst a number of petty annoyances to which the poor Islanders are being needlessly subjected. There seems to be no remedy for it either, as federal officials in those quar-

ters, I believe, are privileged to behave very much as they please. At seven o'clock he came out, arrayed like King Solomon, and after going through the formality of a medical examination, for it was nothing more, the boat was given a clean bill of health and we steamed into the dock amid the waving and shouting of a multitude of friends and spectators assembled upon the wharf.

Before we touched, though, our attention was arrested by a number of native boys paddling about and cutting every imaginable caper in the water. The Hawaiians, as you know, are the most expert swimmers and boatmen in the world; and these little fellows tumbling around in the sea, like so many overgrown frogs, are the famous coin-divers of whom we have all read. Dimes and nickels are showered from the deck, and it is a study in human wriggling to observe the rapidity with which they pursue them through the crystal water. They seize them with their teeth, for that is the stipulation, bring them to the surface and, turning their faces upwards, show them to their benefactors on the boat to let them know that it was a "square deal." They then store them away somewhere in their cheeks, for their pockets are on shore, and then settle down quietly for another "go." They seem never to fail, and some of them, I was told, will make as much as fifty or sixty cents upon occasions. I believed it, for, when the fun was ended, the faces of several looked dreadfully swollen and were strongly suggestive of aggravated cases of toothache. Another custom, distinctively native, strikes you as the boat is gradually working into its slip. Many on the wharf, you will notice, have their arms full of wreaths and garlands of fresh flowers. With these they will crown and decorate their friends as soon as they step ashore, while the famous Hawaiian band discourses sweet musical greetings to the visitors from afar. And as they welcome the coming, so they invariably speed the parting guest. What a simple yet what a beautiful practice, and how truly illustrative of Hawaiian hospitality—a practice of itself sufficient to allay any suspicion a new-comer might have that the natives are at all savage or barbarous.

Amongst the first to mount the gang-plank was his Lordship, the venerable Bishop, and the Rector of the Cathedral, both of whom received us most cordially. It surprised me somewhat to see them in full clerical attire, but as I afterwards observed, the priests in Hawaii, as in the Catholic countries of Europe, always wear their habits in public. The custom, probably, will have to be soon

discontinued, at least in the cities, as the impertinent and vulgar Yankee is positively shocked thereat. It was Memorial Day on the Islands, the news of President McKinley's death having arrived by the transport "Warren" only two days before. All the flags in the harbor and upon the buildings of Honolulu were at half-mast. The stores were closed and commemorative services were being held in the different churches. This invested the town, at other times a very lively place, with all the sanctimonious air and restfulness of a Puritan sabbath. In a trice, we had jumped into the vehicle that stood waiting and were on our way to the Cathedral. It was only a few minutes' ride. We there said Mass, after which we tossed off a cup—several of them, in fact—of delicious Hawaiian coffee, and were introduced to the Fathers and Brothers, many of whom had come in from distant and laborious fields for their annual retreat which was to begin that night.

We then set to work to take an inventory of our novel surroundings. A man never realizes what a creature of habit and environment he is, until he finds himself of a sudden in a situation altogether new and unaccustomed. For a while he feels lonesome, and casts about in vain for old conditions. Everything is strange, and many things are perfectly anomalous. So it is with the newcomer to Hawaii. Those peculiar birds, for instance, chattering like magpies in the trees over your head, you have never seen before. They came originally from Japan—though, as Josh Billings says of the Norwegian rat, it is a great pity they didn't originally stay there. Those oranges on the table look as green as grass. But do not be deceived. Taste one, and you will find it as ripe and as juicy as anything to be had in California or Florida. That uncanny thing which struck you in the head, just as you were lighting your cigar or turning the pages of your breviary, was a giant cock-roach. They all have wings in Hawaii and are abnormally large; and in the evening and during the night get around just about as actively as the English sparrow does during the day. The natives, who have a keen sense of humor, have dubbed them "Irish Canaries." That queer looking flower, pendent from the lapel of a little boy's coat is a *green* rose. Take a good look at it, for you will probably never see one again. That devilish looking thing which crawled from under your bed last night just as you were preparing to turn in and were seeking to compose yourself to rest with the words of *Complin:*

"Procul recedant somnia
Et noctium phantasmata;"

may have been a scorpion but was more likely a centipede. There are plenty of them in the house, but, you are told, you need not be afraid of them as they are perfectly harmless. I could never be brought to believe this last statement, though made by the Bishop himself. For, one day I saw a little Portuguese boy in Hilo crush one with his naked foot; but, before its life went out, it must have given him a fearful jab in the heel, for he yelled like a Comanche Indian for half an hour afterwards. Residents, however, do not fear them. I met one lad who had acquired wonderful facility in catching them and extracting their stingers. He would then amuse himself, as only a boy would, running about and putting them down the backs of other people to frighten them. You soon learn also, to your cost and consternation, that there are two kinds of mosquitoes—the night mosquito, and the day mosquito. They are of different species, but both have the same infernal instincts and go around boring holes for a living. Fortunately, there are no snakes on the Islands. A few years ago, one of the legislators thought it would be well to introduce rattlesnakes into the country in order to kill off the mongoose, which has become almost as big a pest in Hawaii as rabbits were a few years ago in Australia. He made a motion to that effect at a meeting of the General Assembly, to which it belongs to settle all such affairs. The motion was immediately amended by a wag to the effect that they be introduced but only on condition that in each particular case the rattles be cut off just behind the ears. The amendment was seconded and carried unanimously amid peals of laughter and now the rattlesnake and every other kind of snake is debarred by law. Some day, perhaps, as you are jogging through the town, you will meet a native with a large bundle of leaves in his hands. Upon inquiry, he tells you that they are the leaves of the Papaia tree, whose big and luscious fruit abounds in pepsin, and, for that reason, is highly prized as a God-send to weak and irresponsive stomachs. Not only that, but that the toughest meat, and it is true, if wrapped in those leaves over night will become extremely tender and actually melt in your mouth at the breakfast table next morning—leaving you under the fond delusion that you have been discussing a porterhouse, when the fact of the matter is you have been imposed upon by a piece of hypnotized leather. Two sights we missed and

regretfully — the rainbow at night, manufactured by old Selene herself; and the Southern Cross which is visible in Hawaiian skies but only for a few months and at another season of the year.

For the student of Comparative Religion, as it is called, and Ethnology, Honolulu affords an inexhaustible field of research. Nearly every phase of religious insanity runs wild in the town. There are three temples to Buddha, and two Joss-Houses in honor of Mr. Confucius, recently deceased; while Ballington Booth's noisy crowd can be seen on the corners nightly working out people's salvation through the strange instrumentality of a pair of cymbals and a dyspeptic base drum. The polyglot population is composed of Japanese, Chinese, Portuguese, Porto Ricans, Jews, Hawaiians, French, Germans, and English, with just a sufficient sprinkling of Irishmen, here and there, to enable them to get up an occasional celebration. In Hilo, we found even a Greek colony. In fact, the principal restaurant in that town, which it became necessary for us to patronize frequently, is owned by Demosthenes and "run" by Lycurgus.

Representatives of all these nationalities are to be found in the Catholic Church, though the number of Chinese and Japanese converts is painfully small in view of the efforts of Protestantism to pervert them and of the fact that they number over one half of the entire population, that is to say about 100,000 souls. Absolutely nothing is being done to bring them into the Church; and if a few have stumbled across its threshold, it was due to causes altogether accidental and indirect. By this, however, I would not be understood as reflecting in the least upon the priesthood of the Islands. God forbid! Saintlier and more zealous men the world has never known; and, as one of the old Fathers remarked to me, during the eighty years in which they have been toiling amid hardships of which the stranger can form no concept, there has never been so much as the breath of a scandal. But they are numerically unequal to the task, which calls for twice their number, and for a few missionaries who can speak English, Japanese and Chinese with native fluency, and such they can not supply. Where are they to come from, is the question. As the Islands have been put altogether in the hands of one religious congregation, the Picpus Fathers of Paris, Propaganda will think a long time before it forces others, whether secular or religious, upon them—the more so,

as their record up to date has been one of the sublimest heroism.

Of the different nationalities, the lowest in the scale, so we understood, are the poor Porto Ricans—the most densely ignorant class that ever set foot upon Hawaii, the native Kanakas not excepted. Nominally Catholics they know absolutely nothing of their holy religion. Many of them are living in concubinage, and if asked the reason, invariably answer that when they sought to be married by a priest in their own country, they could not afford to give him the twenty-five or thirty dollars which he demanded as a necessary perquisite. Others amongst them, even adults, have not been baptized and for the same reason. They are flocking in by hundreds and thousands to work on the plantations, and are not only a humiliation to their fellow Catholics, but have introduced a new element of complication into the religious problem which the Church will soon be called upon to solve in these as in our other insular possessions. The present contract arranges for thirty thousand of them. Great opposition is developing in some quarters to their further importation; but the rich planters, who are an intensely bigoted lot, are anxious to have them, as they are an impediment instead of a help to the growth of Catholicism—are easily perverted because uninstructed—and will work for even less than a self-respecting Chinaman. On some of the plantations they receive fifty cents and under for eleven hours and a half work *per* day. The priests, most of whom are expert linguists, are learning Spanish rapidly in order to meet impending exigencies. Already, though not more than six thousand Porto Ricans have arrived, they are having a time of it clothing and feeding the poor fellows who come starved and almost naked to their shores; while it takes all the theology on the Archipelago to unravel the matrimonial tangles in which some of them have become involved. The whole situation seems to call for a great big *sanatio in radice* of some kind.

But what about the mission? Well, I was just coming to that. It opened the day after our arrival, Sunday September 29, and lasted three weeks. It was intended for all who spoke English, of whatever nationality they might be, and that included fully two-thirds of the population of Honolulu. It was the first English mission ever given on the Islands. Many years ago, Father Bouchard, the celebrated Jesuit missionary of California, delivered six or seven doctrinal lectures to large assem-

blies in the Cathedral of that city, but his work did not assume the character nor did it produce the effects of a regular mission. The situation was, accordingly, ripe for our coming, and never, in all of our experience, have we been engaged in work fraught with more conspicuous and lasting benefit. His Grace, the Archbishop of San Francisco, and Very Reverend Father Frieden, both of whom had canvassed the situation thoroughly and understood its needs, were delighted, therefore, when the invitation came. There were confessions and communions *galore;* conversions and enthusiastic audiences; over 1700 little folk for the children's mission; and a large class of catechetical instruction; and thus much good was done in the ordinary way. Still, in every mission these things are to be taken for granted, and it is the exception if they are not present.

But the mission in Honolulu had features peculiarly its own. Amongst them let me mention one by way of illustration. Secret societies have been the curse of the Church in Hawaii for years. The ban recently put upon some of them in the United States had not been published in the Islands, the Bishop, acting upon the suggestion of an American Arch-prelate, not wishing to have it done. Thus, although debarred from the sacraments, the members of the organizations in question still passed as Catholics in good odor, attended services, and were admitted to membership in the various Catholic societies. The Benevolent Associations, the Y. M. I. and the rest of them, were honey-combed by Free Masons, Odd Fellows, Knights of Pythias and others of that ilk. They were certainly not there on any errand of the Holy Ghost. But they *were* there to frustrate the purposes of those societies, and, as far as possible decoy the flower of Catholic manhood from its allegiance to the Church. It was a Yankee trick with the devil behind it. But as we have had large experiences with the devil and the Yankee both, we were not slow in guaging the situation. We represented to his Lordship the absolute necessity of taking a public stand in the matter, if he would not have his flock decimated by wolves in sheep's clothing. At last, for he is the gentlest of men and shrank from doing anything drastic, we prevailed upon him to allow us, in his name, to announce their condemnation and excommunication, *salvatis salvandis*, from the pulpit; while at the same time, we exhorted the faithful to shun them and drive them from every Catholic society in the land. That all might hear

it, we repeated it frequently during the three weeks. That all, especially fair-minded Protestants, might see the equity of the Church's ruling on the subject, a communication was sent to the daily papers and published setting forth the most general and well-known reasons for her uncompromising position. It came like a bolt from a cloudless sky, but, I can assure you, it cleared the atmosphere in great style. Nor was that all. We found that many Catholics were active members of Protestant organizations, such as the Daughters of Rebecca, who are nothing but Odd Fellows in petticoats; the Young Men's Christian Association, and the Ancient Order of American Foresters, whose chaplain was a blatant Methodist minister. In the meantime, they continued to approach the sacraments, as if in recognized standing before the Church; and while they would not subscribe a cent to advance the interests of Catholicism at home, they were quite prepared, when called upon by some Protestant fraternity with which they had affiliated, to hand out the dollars for the imaginary spread of the gospel on the Nile or the Amazon or some other out-of-the-way place. We allowed them no quarter, but went at them with shovel and tongs. The results were even more favorable than we had anticipated. Many withdrew, while the others, branded and dragged into the light, will henceforth have to cease their wretched deception and line up with the crowd to which they belong. The head of the Knights of Pythias was amongst the first to make his abjuration, and, after coming to an understanding with the Bishop, was admitted to the sacraments, and publicly announced his withdrawal from an organization of which he had been the presiding officer and most conspicuous figure. Catholics were delighted with the outcome, while Protestants, on all hands, signified their respect for the manliness which distinguished the whole proceeding.

During our stay in Honolulu we received and accepted an invitation to visit the late queen, Liliuokalani. Eleven o'clock, on the following morning, was the hour set for the audience at Washington Place, as her residence is styled. A carriage called, and we were driven to her home. She lives in graceful retirement, almost in the heart of the city, in a mansion old and beautiful but in no way comparable to her former palace which was "annexed," along with the country, in 1898, by the paternal government of the United States. She welcomed us cordially and spoke in the most laudatory strain of the

work done by the Catholic Church amongst her people from the earliest days. She impressed me as being every inch a queen. She converses in English fluently, is well informed, and carries herself with a dignity beseeming her regal state. For though uncrowned and sceptreless, she is still invested with the remnant of a glory long since departed. On either side of her, as she sits to receive her guests, stand the far-famed *Kahili*, the inseparable accompaniment and emblem of Hawaiian royalty. Over her head hangs a large painting in oil of her brother, the late King Kalakaua. She is addressed as "Your Majesty," and her entire *entourage* is decidedly courtly. The furnishings of her house are modern, elegant, and in exquisite taste; and, save for a few costly calabashes upon a centre table and a what-not loaded with Hawaiian *bric-a-brac*, just what you would expect to find in any fashionable American drawing room. She bears her humiliation with as much equanimity as could be reasonably looked for. Robbed of her crown and territory by the very individuals whom she had admitted to her confidence and who were pledged to her support, it is not to be expected that she should be over-patient under such trying circumstances. Since 1893 she has not received a cent by way of indemnity for all she lost by the confiscation of the crown lands, which amounted to millions.

The Territorial Government voted her an annuity of $15,000; but, so far, none of it has been advanced, as the appropriation must receive the sanction of the general government at Washington which has not yet been given. This throws her somewhat, I suspect, upon the aid of a little coterie of staunch royalists and friends who still cling to her in her adversity. She succeeded her brother on the throne, and with her death, which can not be far away, for she is over sixty and infirm, the race of claimants to the crown will have become extinct. She is not a Catholic, but an Episcopalian. Before leaving, Father Boarman presented her with a little gold medal of the Blessed Virgin Mary as a souvenir of our visit. She inquired if it was blessed, and when told that it was, promised to wear it. We then bowed ourselves out from a presence truly royal, leaving her, burdened with her woes, to the tender keeping of the Consoler of all the afflicted.

It was first intended that after the mission at the Cathedral, missions should be given at several of the suburban chapels. The Bishop, however, upon the solicitation of some of the priests, changed his mind and con-

cluded to have us visit instead two of the other principal settlements, Wailuku and Hilo. The former is on the island of Maui, the latter on that of Hawaii—the largest island of them all and the one after which the whole group has been named. While on our way to Wailuku let me tell you of a queer superstition to which our attention was called. It regards the scapular. The natives are very loath to be enrolled in it. They are under the impression, wherever they got it, that whoever is invested with the scapular vows himself to absolute purity of mind and heart; and that if he fails, so much as by a single thought, against the holy virtue, he is hopelessly damned. No wonder they dread it and flee from the fearful consequences of wearing it.

Wailuku is on the northern side of Maui. As it is difficult of access from the ocean, we were advised to disembark at Lahaina, which is situated on the opposite side of the same island and is four hours ride in a stage coach from Wailuku. If you have read Stoddard's *South Sea Idylls*, you will certainly remember "Joe of Lahaina." Well, we did not meet Joe, but we did see Lahaina and the glory thereof. It is a mere hamlet stretching along the sea coast, with less than a thousand population composed almost exclusively of Japanese, Chinese, and Kanakas. A white man is a *rara avis*. Hence Stoddard's characterization of it as "a slice of civilization beached on barbarism." There is no wharf for the boat. In fact, with the exception of Honolulu and Hilo, steamers can not land anywhere owing to the numerous coral reefs which obstruct every entrance. Accordingly, they anchor about a mile and a half out, and passengers are taken ashore in a mammoth yawl furnished by the company. It is manned in most instances by Japanese and involves no extra charge. In addition, a "native boat," as it is called, comes out from the shore to meet every vessel. It is exclusively in charge of Hawaiians, and those who do not object to paying twenty-five cents extra can travel with them. As they are well-nigh amphibious, it is always safer to be in their keeping in the event of danger on the reef which is of frequent occurrence. The Fathers in Honolulu had cautioned us before starting to take the "native boat" and so we did. It was a motley crew—five Japanese, three Chinamen, eight native oarsmen, two Chicago Jesuits, and a "colored gentleman" from Birmingham, Alabama. It was my good fortune, when we were scrambling for seats, to get next to old Sambo. He was

as black as the ace of spades and had on his "Sunday-go-meetin" smile. Every time I addressed him, his face literally dissolved, and its features, such as they were, were lost in a multiplex giggle. I wondered and inquired what negroes were doing in that part of the world, and was told that some years ago the planters imported quite a number of them from the Southern States, and mainly from my own native state of Tennessee. It was only an experiment, however, and those who made it paid for it dearly. The entire batch, especially those from Tennessee, proved to be utterly worthless and were posted home immediately. A few remained to add a still greater diversity to a situation already woefully conglomerate.

It was about 10 P. M. when we struck shore. The pastor was waiting for us with a carriage driven by a "Jap," and in a jiffy we were at his home. We took a good rest that night in spite of centipedes and "Irish Canaries" and next morning said Mass in the little native church, the oldest on the Isle of Maui. Over its entrance and crumbling with age is the inscription in Hawaiian: *He wahi Ihihi Keia*, which means, "This is a place of mystery." Little Kanaka boys served the Mass, and it was indeed a novelty to see them running about the sanctuary in their bare feet, and indulging in various juvenile pranks which could hardly be called rubrical. Lahaina was formerly the residence of the Kings and the seat of government, as well as a great rendezvous for whalers, as many as twelve hundred sometimes being in port together. But all that is now dead and gone and the solitude of the grave possesses it.

On the outskirts of the town is a small village of South Sea Islanders. They came from the Gilbert Isles and are aboriginal to the last degree. They live in grass houses and cling to all their native customs, while the amount of clothes they wear, to put it modestly, will certainly never make them perspire. The women weave hats, and very deftly, out of the native Hawaiian straw; the men work on plantations or fish for a living.

As we were not to give a mission in Lahaina, our stay there was brief, and two days after our arrival we took the stage for Wailuku, our objective point. It is a drive of about four hours across the island and over a most picturesque, mountain road which, for nearly its entire extent, lies upon the edge of sea. As you look out upon the ocean, four other islands are constantly in view—Molakini and Kahoolawe, both uninhabited; Lanai,

which has a population of about fifty persons all of whom are shepherds; and, far away, Hawaii. The weather was delightfully cool, but the road was villainously dusty. We arrived at Wailuku at 12.30 P. M., where we found a good dinner spread for our refreshment, cooked and served by an intelligent young Chinaman twenty years of age. He was of the most pronounced pig-tail variety but spoke his pidgeon English quite fluently considering that he has been in the country only for a short while. His name was *Ah Hing*. To my question how long he had been a cook, his answer was childlike and bland:—

"Me cookee all de time."

As a tribute to his culinary genius, for I shall scarcely meet him again, let me put it on record, in passing, that in the matter of boiling coffee, turning a beefsteak or baking a biscuit, he can hardly be surpassed. He was house-keeper as well as cook and refectorian and every morning would arrange my bed and tidy my room, though I confess that at first it made me feel somewhat "creepy" to have him about me at all. But one is not long in realizing that he must get used to that sort of thing, for in Wailuku, as throughout the Islands generally, the Chinese and Japanese have monopolized all domestic work and have gone into well-nigh every enterprise. They are represented largely even in the professions. The laundry business is probably the only one with which a Japanese will have nothing to do. He considers it good enough for a Chinaman but too effeminate for him. One of the head ushers, at the Cathedral in Honolulu, is a Chinaman, a thoroughly up-to-date Celestial whose only fault, according to the Bishop, is that he is altogether too officious. The mission at Wailuku lasted for a week. Unlike Lahaina, the Catholic population of the town is mainly Portuguese; the majority of whom speak English and followed our sermons and instructions without the least difficulty.

We took advantage of our stay in Wailuku to visit the Valley of Iao, which is situated in the vicinity. It is a romantic spot, said to rival the Yosemite if not in size at least in natural grandeur. It was in this valley that Kamehameha I., the founder of the Hawaiian Dynasty and Kingdom, defeated the King of Maui, who was killed in a bloody encounter fought in 1790. The Valley was choked by the corpses of the slain, while the waters of a mountain torrent hard by were crimsoned with their blood. Hence the name Wailuku, which means "bloody waters." About thirty miles from Wai-

luku and plainly in sight is Haleakala, the largest extinct volcano in the world. It is 10,030 feet high. The diameter of the crater is two miles and the circumference twenty. It was last in action in 1801. As you look towards its hoary peak from the pastor's residence, a singular spectacle meets the gaze. On the slope of one of the foot-hills just opposite is the Catholic graveyard marked by a huge cross in the centre, and immediately adjoining it a Japanese cemetery grouped about a temple of Buddha.

Our work at Wailuku ended, we took the boat for Hilo, the principal city on the island of Hawaii. This island is the most productive, and is equal in extent to all the others combined. It is the only one, moreover, on which artificial irrigation is unnecessary. The water supply, the year round, is superabundant; and one of the prettiest spectacles imaginable, as the steamer plies alongside its shores, are the numerous cataracts and waterfalls leaping wildly over the beetling cliffs into the sea. There are more than two hundred of them in view within eight or ten hours' travel. The rains, of course, are frequent and heavy, the annual fall amounting to two hundred inches in some cases, and to never less than one hundred and fifty. While we were at Hilo it rained, by actual measurement, thirty inches in forty eight hours. The rain is warm and tropical, and so harmless that the children play in it and no one seems to be afraid of wet feet or damp clothes. Morning and evening, people could be seen trudging to services in a perfect torrent which lasted continuously for five nights and days. It is said, that if one remains long enough in Hilo he is sure to become web-footed, but as our stay was limited to ten days, we were denied the satisfaction of enjoying so unique an experience. It is the only island, besides, on which there is still any volcanic action. This action first began on Kauai, the most northerly, and then passed in succession to the next one farther south until it reached Hawaii the most southerly of them all. Kamehameha I. was King of this island at the time of its discovery in 1778 by Captain Cook. Being an ardent believer in the paternal theories of "annexation" and "benevolent assimilation," he started out one bright morning to annex everything in sight, which, after many bloody battles, he eventually succeeded in doing. This was the origin of the confederation of the islands and the establishment of the little Kingdom of Hawaii. Hence, the name given him of the "Napoleon of the

Pacific." His descendants ruled the country in lineal succession until the death, in 1874, of Lunalilo, with whose demise the original royal stock became extinct. The natives then went to the polls to elect a King who was none other than Kalakaua, the brother of the unfortunate Liliuokalani who consequently is not a descendant of the Kamehamehas.

In the vicinity of Hilo there is much to engage and instruct the visitor. Cocoa-nut Island, Rainbow Falls, and especially the volcano of Kilauea, the largest active volcano in the world, are subjects of rare interest. There are two volcanoes on the island, the Mauna Kea or Snowy Mountain, which is now extinct, an immense lake filling the crater; and Mauna Loa or High Mountain, which is snow-capped and is always more or less active. The volcano of Kilauea, which we visited, is simply tributary to the last named, but attracts all the patronage as its grandsire is not so easily accessible. In 1881 Mauna Loa was in violent action for nine months uninterruptedly, the lava flow, on that occasion, being the greatest on record and extending for seventy-two miles. It came within a mile of Hilo and there stopped, as the natives claim, in answer to their prayers to *Pele*, the local Goddess of Fire, who is supposed to dwell in the heart of this mighty volcano. From that day on, Madame *Pele's* stock upon the Hawaiian market went up considerably. There has been no eruption since annexation, which the natives account for by saying that *Pele* is angry and will not be heard from until Hawaii is again free. In that case, I would advise her Ladyship to discontinue her pouting, accept the inevitable, and go out of the business of "earthquaking" and "volcanoing" as soon as possible.

We visited Kilauea after the mission. It is situated thirty miles from Hilo. A train took us nine miles, and a stage-coach seven more. We there rested and spent the night with an overseer, or head *Luna*, as they are called, of one of the largest sugar plantations in the country. Though not a Catholic himself, his wife and children are most devout members of the church. He treated us royally and next morning furnished us with a rig in which we drove the rest of the way to the Volcano Hotel, a well-appointed, isolated hostelry four miles from the scene of action and on the very brink of the crater. As we approached the hotel, vapors of sulphur were seen to rise, like so many immense steam jets, from the numerous fissures round about us. In the front and back yard

of the hotel—in fact, on all sides and over a field of dead lava for a distance of four miles they are visible and are a forcible reminder of the widespread, tremendous activity underneath, ready, at any moment, to make itself felt with terrifying effect. Huge sulphur banks, the results of former disturbances, are also noticeable within a few feet and in various directions. At the hotel we took horses, as no vehicle could possibly make its way over the vast area of irregular lava flow which has to be traversed before the point of greatest interest is reached. We descended into the crater, both of us, accompanied by a guide. He was half Chinese and half Native, spoke English very well, and, all in all, was an interesting and instructive companion. The crater is fourteen miles in circumference and four or five in diameter. It was a veritable *descensus averni*, and we were somewhat more than three hours riding over and back. As you near the "living portion" of the crater, which lies in the centre, the lava becomes extremely hot and the fissures immense. At night, the fire is visible less than a foot below the surface, while the heat surges in dense and quivering vapor from every opening. Anything thrown into a crevice ignites immediately. Our guide rolled the trunk of a tree into one of the cracks and instantly it was all aflame. When we were within four or five hundred feet of the pit, or scene of action, he ordered us to dismount as the horses would take fright were they to go any farther. Accordingly, they were put in a corral built of huge lava blocks, where they remained until we called for them upon our return home. The rest of the journey was made on foot over a surface which in some places was so intolerably hot that we could not stand upon it. But nature is freakish here as elsewhere, and while most of the ground is as warm as a red-hot stove and, without any exaggeration, will literally burn the shoes from off your feet; there are what they call "cool spots," known perfectly to the guide who points them out to travellers at the same time going ahead to show them the way. The picture presented, as one advances, is not unlike that frequently witnessed of a person picking his steps by means of a few cobble-stones over a muddy street crossing. Before we arrived at the pit we were invited to take a glimpse at a few sights of lesser note; the Steam Cave, the Little Beggar, and various other crazy formations of the lava. One was an immense pyramid. As I had a Kodak with me, I requested the guide to climb the pyramid and give me a snap-shot which he

did. We were not long in reaching the brink of the pit which is 700 feet deep, a half of a mile in diameter, and nearly two miles in circumference. As you gaze into it you can see nothing, at present, but an ocean of smoke and sulphur vapor which are rising up, as from an entire city in conflagration, in dense volumes which fill the entire space and ascend high into the heavens, being visible as a dense cloud for miles and miles. When the eruption is on, and indications point to one in the near future, the entire pit fills up from below, like a lake from hidden springs, with red-hot, molten lava, and then disgorges it in streams of liquid fire over the rim. So long as the exhibition lasts, and frequently it continues for months, earthquakes and other terrestrial phenomena are of almost constant occurrence. When the action is ended, nature seems to collapse like a sick man after a spasm. The pit which has vomited its contents sinks down, with each recurring eruption, deeper than before, nothing remaining but the strange and widespread havoc wrought and the ceaseless smouldering of its titanic, subterranean fires. I can assure you, we did not remain long on that scene. It really looked like tempting the Almighty to be there at all, especially as we knew that there was fire beneath us in all directions, which might, at any moment, take a notion to entertain us with a most unpleasant demonstration. We were glad to get out of the crater and to find ourselves miles away as soon as possible. We secured some specimens of lava, crystals of sulphur, and odds and ends of erratic vegation; but especially did we carry away with us the remembrance of a sight we shall never forget. In the visitors' memorandum book, kept at the hotel, some very true, if funny, things have been written by tourists. Amongst them, I recall the following:—"If there is a hell, the crater of Kilauea is its entrance."

It was growing dark when we started on our return to the plantation where we were to spend the night. The road to and from the volcano runs through a tropical and primeval forest where the hot-house products of the States, together with bananas, guavas, and mountain strawberries grow in wild and rich profusion. The road, all the way, is smooth and solid, being of lava formation and therefore as hard and as clean as a granitoid pavement. Fern trees, thirty and forty feet in height and with trunks two or three feet in diameter at the base, greet the gaze everywhere. The trunk of the fern is put to various useful and ornamental purposes, such as fences, garden-

walks, steps, flower-pots, etc. Voiceless, bright-plumaged birds, and flowers of unfamiliar and brilliant hues lend a weird charm to the sombre forests on either hand. The vegetation is densely tangled and rank. In fact, as already observed, Hawaii is phenomenally fertile and produces annually twice as much as the other islands combined.

After a three hours' ride we were once more under the roof of our gentlemanly host where we remained for the night, starting for Hilo on the following morning from whence we took steamer for Honolulu.

On our return to Honolulu we were informed that the bubonic plague had broken out afresh in the city, three cases having been reported to the health department during our absence. The United States surgeon, in the meantime, had given orders that no one should leave the town without a health certificate issued by himself. Accordingly, we presented ourselves before him for the necessary diagnosis—the result of which was an official declaration, duly signed and sealed, to the effect that we were two of the healthiest specimens he had ever been called upon to investigate.

"Nevertheless, Doctor," Father Boarman said to him somewhat plaintively, "we are both suffering from an incurable disease."

"What is it," asked the Doctor, in all simplicity and very much surprised.

"The Chicago fever," Father Boarman answered.

"Well," replied the Doctor laughing, "as that has not yet been declared either contagious or epidemic, it will not prevent you from taking passage to-morrow."

A public musical and literary reception was tendered us upon the eve of our departure. His Lordship, the Bishop, presided, and about one thousand guests were present to thank us for the services we had rendered and to wish us a *bon voyage*. We boarded a fast and through steamer from the Colonies and made the home stretch in five days and eight hours, a saving of one day upon the outgoing trip. The early part of the voyage was enlivened by a race at sea between our own and a huge vessel plying between Hong-Kong and San Francisco. Although the Chinese craft had the start of us, we soon overtook her, and for eight or ten hours a genuine ocean tilt was the principal thing on the program. Gradually, however, the big liner fell to the rear, until at last she became, as many of us are fast becoming, a back number. We reached home on November 25, after a most

profitable two months stay in Hawaii. It was not long before the noble and pious lady who planned our visit and met all of our expenses was visibly rewarded by Almighty God for her unselfish endeavors to promote his glory. Her oldest daughter has since entered a religious Order. As a result of the mission, her children were taken from the public schools, and are now completing their education in Catholic institutions. Her brother-in-law, one of the wealthiest and most influential men upon the Islands, was received into the Church at the close of the mission. A few weeks after our return to the States, another relative, on his bridal tour to Europe, was stricken with pleuro-pneumonia in Chicago. Father Boarman was summoned to his bedside, and baptized him a few hours before he expired. While still another member of her family, so we are informed, is wavering upon the verge of a final and decisive step into the plenitude of divine light and truth. Thus has God fulfilled himself in many ways in her behalf, in reward for the fruits of a charity which triumphs over all things even the judgments of the Most High.

Your Reverence's Servant in Christ,

EUGENE MAGEVNEY, S. J.

SIMILARITY BETWEEN THE LANGUAGES OF THE TEN'A OF ALASKA AND OF THE NAVAJOS OF ARIZONA.

A Letter from Father Julius Jetté.

The London "Tablet" of December 21, 1901, page 967 contained the following among its "Notes":—

A discovery that excites much interest among American ethnographers has recently been made by the Catholic missionaries in the Yukon province of the Canadian Northwest. It is to the effect that the language spoken by the Nulato Indians, dwelling within the Arctic Circles, is identical with that of the Apaches of the plains of New Mexico and Arizona. A thorough mastery of the Nulato language was acquired by Father Jetté, son of the Lieutenant-Governor of Quebec, who is in charge of the mission to them, and his correspondence with his *confrères* in New Mexico and Arizona revealed the strange fact that a community of language existed between tribes sundered by thousands of miles of territory. It has only recently been made known through the return to Dawson City of Father John René, the Prefect Apostolic of Alaska, from a visit to the Fathers working among the tribes on the Lower Yukon. The discovery seems to indicate the correctness of the conjecture that the people of New Mexico and Arizona travelled southward from the Arctic regions, and furthermore to substantiate the hypothesis that the primitive inhabitants of North America came from Asia by way of Behring Strait.

On reading this extract we wrote to Father Jetté, from whom we have received the following letter.—Ed. W. L.

ST. PETER'S MISSION, NULATO, ALASKA,
March 11, 1902.

REV. AND DEAR FATHER,
P. X.

The London "Tablet" of December 21, 1901, is completely wrong in its first statement, and almost so in the second. I have not acquired "a thorough mastery of the Nulato language." According to Father Monroe, a former resident at the Nulato Mission, this cannot be done in less than twenty-five years. I beg the Rev. Father to pardon my contradiction, but I think I shall reduce the time to five years, at least as far as a quite satisfactory and practical mastery of the Ten'a is implied, and I am only in my fourth year at the work. Then my correspondence with the missionaries in Arizona has not "revealed" but confirmed the fact already known, that a community or rather a similarity of languages exists between tribes "sundered by thousands of miles of territory," but not without some intermediate links; viz., tribes speaking languages similarly related.

In fact I am in position to assert, with sufficient proof, that the Ten'a [1] of the Yukon Valley, the Dénè of the McKenzie River Valley and the Navajos of Arizona speak languages about as closely connected to each other as the Romanic languages of Western Europe,—French, Spanish, Italian, Portuguese, etc. Of the three languages mentioned, no one seems to be primitive, and I take them to be derived from one common stock, which would be to them as Latin to the Romanic. This original stock may be revealed by further investigation.

The first hint I had of such a similarity was from the work of Rev. E. Petitot, an ex-Oblate of M. I., entitled, *Dictionnaire de la Langue Dénè Dindjié*, and printed at Paris (Ernest Leroux, 28 rue Bonaparte) in 1876. This learned missionary on perusing a book entitled, "New Mexico and its People," by W. W. Davis, Attorney (New York, 1857) was led to compare the Dénè and

[1] In the Ten'a words which I shall use a sufficient approach to the genuine pronunciation will be made by

1) giving the vowels their continental sounds;

2) Sounding *h* as German *ch* soft, in *Ich*, and *r* as German *ch* hard, in *Buch*; *g* hard, as in *anger*, *y* as in *year*; the other consonants as in their names in the English alphabet.

3) Giving the special marks ' and ɬ their proper value. The first, which you may print (if you choose to do so) as an apostrophe, is a very slight almost imperceptible, stop. The other is the common palatal *l*. The lingual *l*, as all know, is sounded the tip of the tongue touching the alveoli of the upper jaw; now, if the same sound is emitted the tip of the tongue touching the alveoli of the lower jaw, the palatal *l*, or ɬ, is obtained.

Dindjié languages with such fragments of the Navajo as he could find in Mr. Davis' work. He concludes: "Par la comparison que j'en fais, il me paraît que leur langue (des Nabajos) est identiquement la même que le dénè dindjié." He then proceeds to illustrate this statement with a table of twenty-one words, showing indeed that it is not ungrounded, but not quite sufficient to produce a thorough conviction. (op. cit., p. xvii.)

Next to this first hint my attention was brought to the subject by reading Friedrich Müller's *Grundriss der Sprachwissenschaft.* In the second volume, in a fascicle printed at Vienna (Alfred Hölder, Rothenthurmstrasse 15) in 1882, the author proceeds to give a summary outline of the language of the Athabaskan or Tinne stocks (p. 182 et seqq.) in which he seems to take it for granted that the Navajo belongs to the same stock. His table of pronouns comprises the Apache and Navajo and so does his list of number names. In these the similarity and connection is plain. His Tinne, however, is different from mine, and evidently borrowed from Father Petitot's.

Now Petitot is not a perfectly reliable authority. His extra vivid imagination has led him more than once into real mistakes, and the simple perusual of his works, especially the interesting relations of his travels and experiences on the Mackenzie River, will force this conviction on the mind of the reader. His carefully drawn map of the Mackenzie Delta has been found inaccurate. So that both of these authorities did not appear to me sufficient to justify a real conviction. Besides the instances quoted were, after all, few. So I did not mind the matter anymore.

In the meantime a careful perusal of Father Petitot's Dictionnaire, guarded by the severest principles of criticism, convinced me fully that his Dénè and our Ten'a are two sister languages, derived from one common mother tongue.

I really knew nothing more about the subject, when, in the summer of 1901, Father Monroe sent me a letter which he had just received from Rev. Father Anselm Weber, O. F. M., Superior of the Navajo Indian Mission in Arizona and New Mexico, in which he says that "The Navajos, a tribe of about 20,000 are said to have come from the far north to this country some 500 years ago, a remnant thereof remaining in the north, however. The name *Navajo* has been given them by the Spaniards,

they calling themselves *Tineh* or rather *Dineh*, which means *man*, *men* or *people*." Rev. Father Weber, being aware of these facts, and reading in an article by Father John Post, S. J., in the German "Sacred Heart Messenger," that some of our Indians also call themselves Tineh, was struck by the idea that they might have belonged to the same tribe. In his letter to Father Monroe he inquired of him about the similarity of the languages giving about fifty words and three tenses of a conjugated verb for comparison. I was able to identify at first sight twenty words, which present only slight differences of pronunciation or meaning. A more careful study enabled me to reduce ten more to similar equivalents in our Ten'a, whilst twenty-one remained at variance with the equivalent words that I know. This was quite encouraging; and I hastened to answer the most welcome letter of Rev. Father Weber, sending also another list of words for comparison. On Sept. 22, 1901, Rev. Father Berard Haile, O. F. M., answered me, that my letter "is another proof that the relationship of the Navajo to the Ten'a is very close. The analogies in their languages are truly striking. As to the apparent disparities, I do believe they can to a great extent be attributed to local influences." He then examines the matter subjected to his study in my letter, and evidences several new striking points of resemblance, viz., the same way of conveying abstract notions, by a sort of participle, the same way of expressing an imperative with a future, the imprecation May you die! common to both languages, and over twenty words from my list which evidence at least a perfect similarity of the corresponding roots. He subjoins a paradigm of conjugation, which I have not yet had time to study, but it seems to come very close to Petitot's Dénè. I have not yet answered this interesting communication. However, it is plain to me that the Navajo and our Ten'a are associated languages. Petitot's Dénè being a transition between the two. Further investigation and correspondence with the Franciscan Fathers in Arizona will produce I am sure quite conclusive evidence to that effect.

Now, Petitot's Dénè is spoken according to his statement, with, of course, a great variety of dialects on both slopes of the Rocky Mountains from 54° latitude northward. Our Ten'a is spoken, as far as I have ascertained, throughout the valley of the Yukon from 145° W. longitude to 160°; and on the Kuskokwim River for some hundred miles from its head-waters. It is rather

likely, but not yet evident to me, for lack of documents or personal observation, that similar languages are spoken along the Copper River and probably in other parts of Alaska.

These facts are interesting to ethnological students as establishing a community of origin between a number of tribes, which, in fact, have always been considered as related with each other, and have been designated under the common names of *Tinneh* and *Athabaskans* by such early explorers as Sir Alexander McKenzie, Franklin and Richardson. It is now sufficiently proved, I think, that the Navajos belong to the same stock. Would to God that the joint effort of their missionaries under such various circumstances would bring them all at last into the one fold of Christ, to whom "there is no distinction of the Jew and the Greek, for the same is Lord over all rich unto all that call upon him." (Rom. x. 13.) Let each of your readers say one Hail Mary for this intention.

As you may see, there is no very great discovery about all this, and I think one would be rash to beat the big drum over it and advertise it as something new. The London "Tablet," though short in dealing with it, overrates it I should say. I am glad to have an opportunity to reduce it to its real proportions.

The following table could have been made longer, but the mail carrier put a stop to it. In drawing it up, I have excluded the terms already compared by Petitot and Friedrich Müller, so that it produces only unpublished matter.

If on any point mentioned in this letter more information is required, I shall be glad to supply it. I remain in union with your Holy Sacrifices and prayers,

Yours faithfully in Christ,

JULIUS JETTÉ, S. J.

TEN'A AND NAVAJO

Schedule of compared words.

NOTE.—The German *ch* hard which I write by an *r* is written as a *q* by the Arizona Missionaries. I am seriously planning to adopt their notation for this as they have done me the honor of adopting mine for the signs ' and ł. However, in this list the respective orthography has been preserved.

TEN'A	NAVAJO
yoł, snow	yas, snow
na-alkon, it rains	na-qualtgin, it rains
dleł, mountain	dsił, mountain
no, again	na, again
ses, bear	shash, bear
łats, dirt	łesh, dirt
tluł, rope	tloł, rope
ato-kot, kot-eit, now	kat, now
kota, enough	kaddi, enough
kan, hut	ghan, house, hut
teyen, sorcerer	diyin, supernatural being
o, oo, yes	ou, yes
toto, enough (lower dialect)	dooda, no
nezun, nejen, nice	nizhun, nice
mo-ot, his wife	ba-ad, his wife
yō, sky	ya, sky
łūka, fish	łō, fish
yō-koł, cloud; lit. sky-cloud	kos, cloud
so, sun	sō, star
tlete no'oya, moon	tlego na'ai, moon
es-tleł, I am strong	si-dsił, I am strong
es-nał, I am long	us-nas, I am tall
se-zèk, my body	shi-zhi, my body
sa-ka, my foot	shi-ke, my foot
roih, winter	qai, winter
lon, many	la, many

ANNUAL RETREAT OF THE ALUMNI SODALITY.

AT ST. FRANCIS XAVIER'S, NEW YORK.

We are inclined to think that we will best meet the wishes of the readers of WOODSTOCK LETTERS by giving them a rather full account of the recent Alumni Sodality retreat given in the Church of St. Francis Xavier's New York. We shall not therefore confine ourselves to a more recital of statistics but endeavor briefly to add such facts as may serve to convey an idea of the character of the audience and of the moral effect produced.

The Alumni Sodality of St. Francis Xavier's, well known to all who are acquainted with the ministries connected with our New York house, has been wont to have its retreat every year for three days in the early part of December. It has been customary, moreover, for the sodalists each year to invite Catholic gentleman not of the Sodality to participate with them in these exercises. The attendance, however, has always been small. One reason for this was that the United Conferences of St. Vincent de Paul have a retreat each year in this church during the month of November and many of the sodalists are drawn to this because of membership in the Conferences. The principal reason, however, seemed to be that the time was not well suited to a retreat and that many were kept away because of social or business engagements. It was consequently suggested to the Sodality that a wiser course would be to have their retreat towards the end of Lent, when there would be no conflict of retreats and men would be free to attend. In pursuance of this suggestion Father Wm. O'Brien Pardow was engaged to give the retreat and the Sodality's Committee on Religious and Social Meetings addressed a circular letter to the members from which we quote the following:—

"By direction of the Sodality, the Committee of Religious and Social Meetings announce a Retreat to be conducted by the Rev. William O'Brien Pardow, S. J., in the upper Church of St. Francis Xavier, West Sixteenth Street, Manhattan, commencing on the evening of Passion Sunday, March 19th, 1902, at 8 o'clock, and contin-

uing each evening of Passion Week to and including Friday evening, March 21st, to be concluded, for our members, by the usual Communion Mass on Palm Sunday morning.

"The Retreat will not be restricted to members of the Sodality, it being designed to include all Catholic gentlemen of this city. Passion Week has been selected, not only because social engagements will not interfere with attendance, but being in the Holy Season of Lent, when the minds of Catholics are naturally drawn to things spiritual, it is expected that it will be largely attended, and that it will be an occasion that will appeal to the Catholic gentlemen of this city, thus enabling the Sodality to widely extend its usefulness."

The Committee closes by urging sodalists to invite their friends to join in the exercises.

The result of this simple arrangement not only dispelled the anxiety naturally felt for this the first undertaking of its kind, but assured all who were present at the first exercise that the retreat would be an unqualified success. When eight o'clock of the first evening came the church was filled and we were gratified by the impressive sight of so many Catholic gentlemen of prominence gathered together from every part of the city and its vast suburbs.

While the congregation of men was assembling Mr. Gaston M. Dethier, the organist of the church, rendered suitable selections and when all were gathered the Reverend Rector of the college acting in his capacity of Modrator of the Sodality congratulated the sodalists on the full attendance not only of their own membership but also of their invited guests, all of whom he heartily welcomed. Introducing the director of the retreat, he felicitated them on the possession of so eloquent a spiritual guide, concluding with the hope that the promise of success given in the mere assembling of so many representative Catholic gentlemen would be so entirely fulfilled as to warrant the establishment of similiar retreats as a fixed custom for the future. Rev. Father Pardow then began the opening exercise of the Retreat. Not merely fixed attention but rapt and lively interest was the characteristic of his audience from this moment to the end of his closing address, — a better encomium of his eloquence and power than any description or outlines we could offer here.

After the exercise solemn Benediction of the Blessed

Sacrament was given. The full church choir rendered a beautiful musical program, including Witt's *Stabat Mater* and Dethier's grand *Tantum Ergo.*

The order of exercises was the same each night, the male quartet of the church choir taking the place of the full choir each evening. The *Tantum Ergo*, however, and "Holy God" were sung by all present, and it was most impressive to hear so many singing these beautiful hymns with such manly earnestness and dignity.

It was also gratifying to note that the congregation increased nightly notwithstanding other attractions and engagements, as, for example, the celebration of St. Patrick's night, rendered more splendid than ever before in the metropolis by the presence of the newly elected Mayor at the great banquet. The stern philosophy of St. Ignatius, however, as set forth by the Rev. Director of the exercises offered greater attractions to this assemblage of Catholic gentleman, who nightly awaited with eagerness the appearance of the preacher in the pulpit and greeted his appearance with manifest signs of readiness to catch his words.

It was not thought that the very first year of the change of time such a large attendance of prominent and representative men could be secured. There were judges, lawyers, doctors, artists, newspaper men, bank presidents (at least five) and officers with distinguished business men. It was indeed a most impressive sight to see such a body of men. Father Pardow, who had addressed large bodies of men in all our large eastern cities, said it was undoubtedly the most notable gathering he had ever spoken to.

These men were representatives of the city, of the Catholic laity, and we must add—that others of Ours may share the consolation we feel—they were representatives of Jesuit education throughout the world. Those who knew the men and met them personally could testify to the fact that every college of the Province of Maryland–New York had its representative and in most cases more than one; that every province or mission in the United States was similarly represented, former students of our colleges in Chicago, Cincinnati, St. Louis, New Orleans and San Francisco being recognized by the Fathers of the house. Stonyhurst was well represented and Beaumont and Clongowes and St. Mary's, Montreal. Among the Jesuit boys were a few old students from our colleges in Spain and France. This is surely a sufficient answer to the misgivings of those who may question

whether our influence lasts after college days have flown. Not only was what is best in Catholic manhood generously represented, but our separated brethren paid their tribute to the wisdom of St. Ignatius, sending such men as ex-Postmaster Dayton, who being invited to attend the first night accepted and then continued to attend the remaining evenings on his own invitation.

The fruit of all this quiet earnestness was seen in a striking manner on the last night when the work of hearing confessions of the men alone, to whom the confessionals in the upper church and in the house were reserved, occupied ten Fathers continuously during the evening in spite of the fact that nine Fathers were hearing all comers both men and women in the lower church.

If anything were needed as a climax to this demonstration of manly piety, it was supplied in the general communion on Palm Sunday morning. In accordance with time-honored custom, the Sodality received the Blessed Sacrament at their private Mass in the Sodality chapel. This time, however, their number surpassed all former records, reaching a total of four hundred and three; an excess of at least one hundred over any previous year. Those who were not members of the Sodality were free to receive Holy Communion in their parish churches, but an invitation was extended to such as preferred to receive the Blessed Sacrament where they had made the retreat to take seats in the middle aisle of the upper church at the 8 o'clock Mass. In response to this invitation five hundred men came from all over the city and received holy Communion here. It is hoped that next year arrangements will be made to have all go to Communion together in our church.

The moral effect of such an act of religion as this retreat needs little comment. We cannot, however refrain from repeating that to Ours it was a source of deep consolation to see every single college in this province represented and to find a similar representation of every field wherein Ours are toiling throughout the whole Republic. The effect on the Protestants who attended may be well imagined. It must have been "an opening of the understanding" to all, to many the first step in the return to Catholic Unity, several of whom, we have heard, have already taken definite action in this regard. To the Catholic gentlemen invited by the sodalists, the retreat conveyed, to say nothing of its individual graces, a sense of the wonderful spirit-force resident in the united body Catholic, a sense which has not passed with time but has

produced so deep an impression, that even now these business men can find the retreat a subject to talk upon with interest and enthusiasm. Nor did the Sodality, the spiritual benefactor of so many, fail to reap promptly its due reward. As an immediate result of the retreat, twenty-eight gentlemen, everyone of them a college graduate, have petitioned to be enrolled among the sodalists. The members for their part, have been suddenly awakened to realize what a vast power for good they really are in their capacity to set on foot and organize such a movement among Catholic laymen; and they have decided to continue the retreat in the same way next year. We only hope that those readers of the LETTERS who have been unable from this meagre account to glean a fair idea of what the past retreat was like, may be afforded next year a chance to see and judge for themselves what triumphs the exercises of our Holy Father can secure when allowed to interpret themselves through the medium of simple and straightforward eloquence.

RANDALL'S ISLAND, N. Y.

HOUSE OF REFUGE,
RANDALL'S ISLAND,
New York, May, 1902.

REVEREND AND DEAR FATHER,
P. C.

It must be two years since I sent my last letter to you and the reason for this long delay is more on account of the sameness that must characterize my letters than on account of a dearth of matter. This work is much the same as the constant grind of the class-room,—a great deal of routine work, but with this advantage that my entire congregation changes every eighteen months, for that is the usual sentence for the boys and girls. For the benefit of those who think this work an easy one just let me give you an account of the first Sunday of the month. I leave the college at half past five in the morning to get a rowboat at the foot of E. 120th St., five miles away, at 6.30. The comfortable sensation of turning out and travelling at that hour on mornings such as we have had during the past winter may be imagined. The crossing

of the river in an open boat in rain and sleet and snow is not inclined to help matters. I finally reach the Refuge at seven o'clock. I always bring some consecrated hosts for eight or ten matrons and officers who receive Holy Communion at that hour and then I begin hearing confessions. At seven A. M. fifty boys are assembled in the chapel for confession; these have been warned the night before by hearing their names read from a list I send during the week. At nine o'clock I say Mass, give communion to about eighty inmates, preach for fifteen or twenty minutes and then the morning service is over. Breakfast in the Superintendent's dining room follows, after which I must visit all four divisions, three of boys and one of girls. At this time I distribute catechisms, beads, scapulars, etc., hear the lessons of those preparing for first Communion and then it is twelve o'clock. The children go to dinner, and I pay a visit to Father Ryan, stationed on the upper end of the same island. Then I have to visit the hospital, hear confessions of those who are ill, anoint those in danger of death and talk with all of them. Sunday school, which lasts for one hour and a quarter, is held in the afternoon. The first thirty-five minutes are devoted to practising hymns for the different seasons of the year and the parts for High Mass which we have usually three or four times a year. During the second thirty-five minutes I give an instruction on the Commandments, Sacraments, etc., and this following immediately the singing makes this part of the day the most trying. At the end of it, I am completely fagged out. Then there are complaints to hear, for in such places there are always tales of woe, requests to write to the parents of the children, pitiful appeals to visit their homes and the day's work is done. Next morning the class-room work awaits me. And this has been the program of Sundays for the last six years.

A new minister has appeared on the scene since my last letter, and incidentally let me remark that this is the tenth minister who has done work here since I came. He is an energetic man, has had Confirmation and told me only a short time ago that forty-seven of his children had received first Communion. He has given them rather elaborate lessons on the history of the Bible and on religion and when he asked me my candid opinion about his instructions, I told him to give more practical talks, get down to the Commandments, to teach the boys and girls their manifest duty and let them know what they have to do after they leave us.

Since good old Father Gaffney's time here until last Christmas, I had been using the altar he had built. You see the chapel is used for both Catholic and Protestant services, the latter beginning at half past eight in the morning, half an hour after I end mine. The altar, built of light wood, had to be carried into the chapel in the morning and after Mass carried out to make room for the minister's altar. This carrying in and out had its own difficulties. The grimy hands of the boys left hideous marks on the white paint, and on several occasions the altar on its way in and out the chapel toppled over and striking the pews, had several of the panels broken. I thought a long time about getting a folding altar, and finally went to a builder who drew a plan embodying all of my ideas and some very good ones of his own. But when it came to a question of cost, he wanted 200 dollars to build it. Now 200 dollars may not seem much to a parish priest, but to one who gets no salary, who for eight years has not received even a nickel for car-fare, that sum seemed a fortune. Of course, I could not think of it. One day I was down the bay at Father Daugherty's Mission of Mount Loretto on Staten Island. Here the boys work in trade schools, and one of the best is the carpenter's department. The thought struck me that the altar could be built here if the powers were agreeable, and when I broached the subject to Father Daugherty and gave my reasons for asking that the work be done there, he was only too glad to help me out of my difficulty. Then I bought the design and the work began. At Christmas the altar was in place; I said the first Mass at it that day. It is seven feet wide, good, solid, and ornate, and when the tabernacle and steps are removed folds up against the wall so that it extends only about eight inches. A portiere is drawn before it and no one would dream that a large altar was hidden away behind its folds. I have asked Father Daugherty several times for the bill, but no bill has yet appeared—a very unusual thing.

For about a year no member of the Board of Mangers has represented the Catholic body, but within the last six months Mr. John D. Crimmins was asked to take that work and has accepted the invitation, so that now we have one of the best known Catholic gentlemen on the Board to look after the Catholic interests. I had Bishop Farley come, since I last wrote you, to administer Confirmation and on that occasion I presented 135 candidates.

We have at present for Superintendent Mr. Sage, formerly Warden of Sing Sing prison. His idea of a reformatory is the right one. The institution is not merely to punish but more especially to reform. If a boy is found really incorrigible, inclined to incite revolts and by his conduct has a bad effect on the other boys and gives no signs of wishing to do better, then he is quickly transferred to Elmira, where the treatment is much more severe and far less paternal. Here with me the boys are put on their honor and while occasionally one will be found to take advantage of the trust reposed in him, I must say to the boys' credit that most of them respect it. On my way to the island on several Sunday mornings I have met groups of ten boys without a keeper going off for the day to their homes and to places of amusement and never did one of them take advantage of his liberty and fail to return. By way of contrast, however, a boy who was looked up to as trustworthy, when sent to the city with money to make purchases, disappeared and neither boy nor money has returned.

The chances that these boys sometimes take are little short of desperate. On one of the coldest nights last winter two boys playing in the steam-room, secured a file and going to a small row-boat fastened to the dock by an iron chain, filed away one of the links and escaped in the boat although it was half full of water and ice and then, too, the thermometer was at zero. The strangest part is neither boat nor boys were found and there is a strong belief that in such a craft, without oars, they were probably run down by one of the many boats that pass up and down the river.

In a place like this we expect to meet such strange things. One of the things that struck me forcibly is the appalling ignorance of some of the boys and girls. It is surprising in this educational age to find so many who cannot read. Imagine the difficulty in getting such candidates ready for first Communion. Ignorance of their religion too is awful. It is a common thing to have boys of seventeen and eighteen who have never been to confession and who have a very hazy idea about it. The wonder under the circumstances is that they had not reached the Refuge long before.

Every Sunday a list is handed me of the Catholic arrivals during the week and the names and addresses of those who have been discharged. On a list I received about a year ago was the name Emanuel Friedman. I was wondering whether this was a mistake or a joke on

the part of the clerk, but an examining the register I found that the boy had already been in the Catholic Protectory, and though born a Jew had there been baptized a Catholic. He was a bright fellow, studied his catechism and has since made his first Communion. Sometimes boys come in, declare themselves Catholics and attend my service. It is only after talking with them, that I find reason to doubt their Catholicity; if a boy does not know what to do when one tells him to bless himself, there is room for a reasonable doubt. On such occasions I write to their parents and almost invariably find that the children are not Catholics. Here is a case I had lately. A girl about eighteen or nineteen years of age was about to leave after a stay of a year and a half, during which time she had been going to confession and receiving Holy Communion at least every other month. When about to leave she asked me to go and see her mother and prepare her for the girl's home-coming; I went, found the mother a very careless Catholic, the father a Lutheran and all the children attending the Protestant church. When I asked how the girl happened to be a Catholic and where she had been baptized, the mother cooly told me that the girl had never been baptized in any church, and so the work had to be begun all over. No wonder that with such Catholic parents children go wrong and the Church loses many members.

While these boys and girls are here there is little difficulty about being good. But prison bars do not in themselves effect reform and so when they leave here, actuated by the best intentions and strengthened by the best of resolutions, human nature is still weak and good results are not always obtained. If they were not weak I suppose they would not be locked up, and when they leave us their real difficulties begin.

It is simply impossible to follow up all of them either by visits or by letter. Many of them live outside the city, and even those living here can be seen only at night. After class hours I have made, since last September, about 250 visits to houses, and written almost as many letters. My list is growing larger every month and it is encouraging to hear from some who left the institution seven years ago. Very many of them are married and doing well, but all the letters are not pleasant reading. I suppose it is the way of the world, that when things are going smoothly we hear but little, but just as soon as trouble comes and they are in difficulties,

then the whole tale of woe is poured into our ears. Well, I suppose that is what we are priests for.

Sometimes I am called on to get work for those discharged, and as most of them have been sent to the Refuge for stealing, it requires some tact to avoid recommending them, especially where honesty is in question, and at the same time to give them a chance to live down their past shame. Some are now holding good positions and are proving by their lives that the one false step in the past has produced good results; others returning to their old surroundings have fallen back into vicious ways. As a rule when a discharged boy or girl comes to me for help, I never doubt their story, but at the same time never, if I can avoid it, give them money. I am willing to see that they have a place to sleep and something to eat, but I have been taken in so often, that I am wary about giving money. In many cases their needs are real, in some they are only excuses to get money without working for it. The boys I can send to one of the many lodging houses in the city with a note to the clerk promising payment for lodging for a night or two until I find time to make an investigation. As the cost of the lodging is only fifteen or twenty cents a night, even if I am deceived, the loss is but slight. On one occasion after sending a boy with a note to a lodging house down town, the proprietor called me up on the telephone to tell me that whenever I had a deserving boy in need of a few nights lodging to send him with a note and that he would stand the expense.

The ways of God in bringing people into the Church are indeed marvellous. I hope the following incident will not weary you. Six months ago a colored girl came to the Refuge and was entered on the register as a Catholic. After a short talk I became convinced that she was not a Catholic. She stated that her parents were dead, that she came from Virginia and that her only relatives in New York were her aunt and uncle. I secured their address on the upper west side, in a quarter occupied by colored people exclusively, and after two unsuccessful afternoon visits, was told that the only time I could see them was in the evening. I called finally in the evening and found the uncle, aunt and their little child. They told me that the girl was not a Catholic, had never been baptized in any church but that they were willing that she become a Catholic. In fact they added that they themselves did not go regularly to any church, but occasionally went to Father Burke's colored

church, St. Benedict the Moor, on West Fifty-third St. They liked Father Burke for his kindness to the colored people when they were sick, and when I proposed that Father Burke should call on them, they said they would be delighted to see him and would join his church. I saw Father Burke at once and told him the circumstances. He was just about to open a mission for non-Catholics, sent them an invitation to attend the exercises and baptized them at the end. I baptized the girl in the Refuge before all the Catholic children on the first Sunday of May.

It is strange how little these young people know about the Catholic Church, and what it means to be a Catholic. Several times I have discovered that those who were calling themselves Catholics, did so merely because they had friends who were Catholics or because before coming to the institution they had gone a few times to the Catholic Church and liked it better than their own. In one case a boy told me the name of the church he attended, the name of the pastor and curates, the hours for Mass and Sunday school in his parish church, until I felt that I ought to write to his parents, as the boy was registered a Protestant. I wrote to his father, stated the circumstances and received in reply a letter stating that the boy was born of Protestant parents, was baptized by a Protestant minister, attended a Protestant church regularly until a short time before he was locked up, and then as his companions had been Catholics he had without the knowledge of his parents attended the Catholic Church.

When visitors, parents and friends come to see the inmates, they are warned not to give the boys any money or tobacco,—two things always in great demand in or out of a reformatory. In fact to give tobacco is a penal offense and may be punished by a fine of two hundred dollars. Yet in spite of all precautions both money and tobacco are frequently found on their persons. How they get either is a mystery which they alone can solve. I asked a crowd of boys one Sunday afternoon how much tobacco there was in the yard, and one of them said: "Father there is not a single cigarette now on the whole division, but we shall have plenty by six o'clock; and please don't ask any more questions." When there is danger of a boy being suspected and searched, a boy least suspected of having money or tobacco is selected and two or three make him their despository, with awful threats if money or tobacco should disappear. If the

search is made nothing is found, and so sharp are these young people in their choice of their man, that he is usually one that no officer would ever suspect. These things are told after the boys leave and are enjoyed as much by the officers as by the boys.

One more point and then I will close. For more than a year two Sisters of Mercy have come from Eighty-first St. to the island every other Sunday. They reach it at about half past ten and then go to the Girls' Department to instruct the Catholic girls in their religion and prepare them for first Communion. One of the Sisters is an intimate friend of the Superintendent's family and through this friendship they came to visit the place. They are of great help to me, have a good effect on the girls and look after them when they have left the reformatory. The permission to have these Sisters come, I look upon as one of the best things possible for these girls.

I recommend this work to your prayers,

Tuus in Xto Servus,

J. C. HART, S. J.

Catholic Chaplain.

THE CREIGHTON UNIVERSITY IN THE STATE AND INTERSTATE ORATORICAL CONTESTS.

A Letter from Father M. I. Stritch, S. J.

THE CREIGHTON UNIVERSITY,
OMAHA, NEB., May 8, 1902.

REV. AND DEAR FATHER,
P. X.

Last autumn a Creighton boy came out first in the State Oratorical contest, and Creighton students won the first and second places in our own Provincial "intercollegiate English." This success together with our rapid material growth has advertised us far and wide.; and we have gained notoriety enough to satisfy the appetite of the most thoroughly acclimated Nebraskan.

I have not been long enough at Creighton to have a plausible title to any of the credit, and am, perhaps for that reason, becoming somewhat tired of the huzzas and

alleluias. How unfortunate, then, that your former kindness will not allow me to refuse your request for some account of the Oratorical contest.

Well, every college has or is supposed to have its debating or Oratorical Association. We have one. It was announced late last fall that each member was to write an oration and hand it to the president. This officer was to select from six to a dozen of the best from the whole number. These best were given to the judges of composition. These judges determined which orators should appear in a public contest, and this contest was held about the middle of January. Three prominent members of the Omaha bench and bar acted as judges on delivery, and in their judgment James E. Woodard obtained first place. This made him Creighton's representative in the Annual State Oratorical contest.

Like work was being done at the same time in the six other Nebraskan Colleges holding membership in the Nebraska Collegiate Oratorical Association. The seven champions chosen by this process met in our University Hall March 21. On this occasion our young junior achieved his second and larger victory. The colleges participating not only sent their respective orators but larger enthusiastic delegations of students to cheer and support the contestants. Ardent rivalry and glowing enthusiasm gave zest and interest to the program, but in no way interfered with orderly progress and good feeling. The Orators and delegates departed in defeat but not in chagrin; for they declared through their official spokesmen that Creighton had fairly won and was an ideal entertainer besides. The pride and enthusiasm of the victory were felt not only by the students of Creighton but by the people and press of Omaha; and congratulations poured in from friends and alumni from all directions.

Now as our local contest with its preparations etc. can be taken as typical of the similar contests in the other colleges of the state; so our state contest will serve as a sample of what was done in nine other states in preparation for the interstate contest. Just as the winner in the local contest represents his college in the state contest, so the winner in this latter represents his state in the interstate contest.

This interstate contest was held at St. Paul, Minnesota May the first. The States represented were: Colorado,

Indiana and Illinois, Kansas, Minnesota, Nebraska, Iowa, Missouri, Wisconsin and Ohio.

Readers unacquainted with the state and interstate Associations and their methods and laws may wish to know what precautions have been taken to secure fairness in the decisions. Quite clearly, as far as the rules and methods go, a *bona fide* attempt has been made to counteract prejudices, do away with the personal equation, and insure fair dealing. There are six judges in all for each contest. Three pass on the value of the written orations; and three on delivery. Each judge assigns notes to the individual contestants. For instance, a judge of composition gets ten papers. To the first one he reads he assigns a hundred notes, and proceeds to mark the others above or below that number according to his judgment of their merits. When this is done he ranks the man with the highest number of notes "first" and so on down the line. The markings of the six judges are taken. The six figures indicating the rank of each individual contestant are added together. A little consideration, it has been found by experience, is required to make beginners see that the smaller this sum, the higher the rank. Happily the readers of the LETTERS are not beginners. In case of a tie in the sums of the rank numbers recourse is had to the notes, precedence being given to him who has obtained the highest total of notes.

This last point suggests another difficulty and one that is urged as an objection to the method. It is that of two men, the one with a lower total of notes may outrank one with a higher total. But the system is an advisable compromise, has been adopted after long experience and full discussion, and seldom does any serious mischief.

A further precaution in the interest of justice is that no judge either of composition or delivery can be in any way connected with any college concerned. He cannot even be a resident of the district where such college is situated. The judges, under these limitations, are selected by the executive board, president, vice president and secretary of the Association. Moreover, any college can protest against and displace any judge up to a certain date before the contest.

In spite of all this there are the personal equation, sectional pride, political affiliation, and religious sympathies or antipathies to deal with. When these are taken together with the natural proneness of the defeated to in-

dulge in complaints, we need not wonder that there are occasional insinuations of unfairness, and that such insinuations are not always without foundation.

It will be of interest to know that in the Nebraska Contest this year one of our judges of composition was a distinguished Jesuit Father of the New York–Maryland Province, and a Professor at Georgetown University—the Rev. A. J. Elder Mullan, S. J. He awarded the highest place to Creighton—a decision, of course, independently concurred in by the other two judges— Rev. Mr. Ludden, a Lutheran Minister of Lincoln, Nebraska, and Prof. Ellis of Kansas State Normal School. Two of the three judges in delivery in the same contest were Episcopalian Ministers. The names and markings of all the judges are given in tabulated form below, and afford a good illustration of the methods outlined hereinbefore.

MARKINGS OF THE JUDGES OF THE N. C. O. A. CONTEST.

	Ludden	Ellis	Mullen	Ludden	Ellis	Mullen	Berge	Ross	Walk	Berge	Ross	Walk	Gen'l Grand Av.	General Rank	Place	
Creighton	100	100	100	1	1	1	100	100	100	1	3	1	100	8	1	Woodard
Cotner	84	98	71	5	3	5	98	98.1	96	2	4	5	90.85	24	5	Mellinger
Bellevue	95	99	78	2	2	3	90	96.2	97	5	5	4	92.53	21	2	Kerr
Gr. Island	80	94	75	6	4	4	97	100.9	98	3	2	3	90.81	22	4	Wray
Wesleyan	90	93	50	3	5	6	96	103.7	99	4	1	2	88.61	21	3	Huntington
Doane	87	91	80	4	6	2	88	93.4	95	6	6	6	89.06	30	6	Taylor

Mr. Woodard was the first representative of a Catholic College to appear at the interstate contest. His appearance was a cause of no little wonderment and perplexity to many. A fact which went to show how much rusticity still finds congenial lodgment in the enlightened minds of Mississippi Valley college men. Nevertheless Mr. Woodard was listened to with respectful attention, did credit to his college and himself, and even in the judgment of three Methodist ministers who sat on delivery he had no superior in at least four of the competing States. His showing was excellent when all the circumstances are considered.

Creighton College boys have now taken part in three of the State contests of Nebraska. They have always come off with distinction and have risen year after year

till they now stand at the head of the State Association. There were in the beginning just such difficulties to overcome as confronted our representative this year at St. Paul. But prejudices, religious and educational, are rapidly disappearing. There is for the future a reasonable prospect of a fair field and no favor. And another advantage of no small value that comes of Creighton's Membership in the Association is that no college and contestant would now dare to bring forward the vile calumny and gross abuse of the Church which used to constitute the staple orations in former years.

At the convention of the interstate Association held a few days ago, Michigan was admitted as the eleventh member. We have colleges in eight of the eleven states. Our experience has been such as to make us heartily desire to see all these Jesuit Colleges join the Oratorical Associations of their respective States. It would open a new channel of influence and it would give a little valuable stimulus to both professors and students. It would make non-Catholics recognize and Catholics feel proud of our colleges. It would help to stem the torrents of bigotry at some of their most gushing and perennial sources. In their Contest Orations thus far the Creighton College boys have successfully illustrated the sound principles, the clear and cogent methods, and the high and definite aims of the Jesuit system of education. We are new in a new country. The noise and notoriety that find favor in such surroundings may be very distasteful elsewhere. But we can put up with a little of that sort of parasite for the sake of the true and solid work of the Society, the spread of sound principles of knowledge and of morals, and the consequent advancement of the Greater Glory of God.

Yours in Corde Jesu,

M. I. Stritch, S. J.

BOSTON COLLEGE.—RETREATS FOR MEN AND SODALITY WORK.

Boston College,
May 14, 1902.

Rev. and Dear Father,
P. X.

I know of only one way to satisfy your repeated demand for edifying news for the columns of your highly instructive repository of the current history of the Sociey, especially in the United States, and that way is to try and chronicle for the pages of the Woodstock Letters some of the interesting and edifying events that occasionally interrupt the even tenor of the scholastic routine in our little community at Boston College.

The hum-drum of college work differs here from that done in other places only *localiter* and therefore needs no special chronicling beyond that found in the Province catalogue. The church work, too, is very much the same as that of the other churches in charge of Ours throughout the province. For, although the church of the Immaculate Conception is not a parish church, still, if we except the baptism of infants and marriages, we find that all the other spiritual and temporal ministrations that demand the attention of pastors fall to the lot of Ours in Boston with this difference, that the flock to which we break the bread of life is not confined by the narrow boundary of a few blocks but embraces the whole city and suburbs. Its ordinary annual history then is the same as elsewhere,—the Holy Sacrifice of the Mass offered daily every hour from 5.30 to 7 A. M., with an additional Mass daily at 8.30 followed sometimes with one or two funeral Masses at later hours. All the daily Masses are attended by a large and devout congregation. On Sundays the church is crowded at the six Masses that are said, the people coming from all parts of the city to attend Mass at the Immaculate. This is especially true of the High Mass when a congregation, socially and intellectually the most distinguished in Boston, throngs the church. This congregation was first drawn to the church and is still by the fact, that great care was and is given

to the artistic decoration of the altar and the sanctuary. Precision, too, marks the carrying out of the ceremonies which on solemn occasions are elaborate, while the music both instrumental and vocal is of a very high order and the sermons carefully prepared and well delivered, always assure those who come an edifying and intellectual treat. At the beginning of each year four Fathers are assigned as preachers at the High Mass. One has the first Sunday of each month, another has the second and so on. These Fathers are never known to miss one of their Sundays, unless they are sick abed. The style of preaching of one Father will attract one class of people, the style of another a second class and so a large congregation is assured every Sunday, for there is no uncertainty about the preacher. We might indeed state, without fear of contradiction, that the most potent factor in drawing to our church so large a congregation is the fact that they know that they will always hear a fine sermon and go away edified and instructed.

As this is but the narrative of what is continually done, in our other churches, it is not deserving of mention, except to show that here we are trying to do our part in the great work of the Province. Here as elsewhere the regular routine of work is marked by some extraordinary outburst like the appearance of a new star in a heavenly constellation, and the study of the facts in the extraordinary phenomenon conveys some idea of the forces that are at work. So then we propose to state the facts in the case of some of the extra works that are carried on.

On Sunday evening March 9 last, a retreat was begun for women. Father Thomas I. Gasson, preached the retreat. From the very first night the church was crowded. Father George A. Fargis gave the morning instructions. Fully 1500 women attended the exercises every night and the interest grew steadily reaching its height at the end, which occurred on Palm Sunday afternoon at three o'clock, when the retreat closed with a sermon, the Papal Blessing and Benediction of the Blessed Sacrament. At the 9 o'clock Mass during the retreat the attendance reached as high as 1200. The good results that were abundantly in evidence were a testimony to the effectiveness of the preacher who conducted the retreat.

The decks were again cleared for action and at 7.30 P. M. that same evening the retreat for the men was begun by Father Henry Van Rensselaer. This retreat is an annual event in Boston. Originally begun for the Young Men's Catholic Association—an organization established

by Father Fulton—the retreat is now understood to be, not for the Association only, but for the Catholic men of Boston. There was a nightly attendance of 2700 men. Prominent doctors, lawyers, business men, sat or stood side by side with laboring men during the whole week, interest never abating but rather increasing as the retreat went on. Among the audience there were quite a number of Protestants and a few Protestant ministers. Some of the latter expressed themselves as amazed at such gathering of men for a religious service, admitting that it was possible in the Catholic church alone. The large number of men crowding the trolly cars coming from all directions every evening of that week attracted general attention and publicly emphasized the fact of the retreat. The full import of this large attendance is realized when it is known that at the same time there was a retreat at the cathedral, only five blocks north of us, at which there were 1500 men in attendance. There was another at St. Philip's four blocks south of us with an attendance of 1500 more, and still another at St. Patrick's about half a mile away attended by 1200 men. Only two weeks before our Fathers of the missionary band had concluded a mission for men at St. Francis de Sales church one of the neighboring parishes, at which 1300 men attended. The fact of all these retreats going on in adjoining churches at the same time that the retreat for the men was given in our church, is due to the good example set by our Fathers in caring for the spiritual welfare of the men and the evident success that always attends these retreats. This has made the secular priests more desirous of holding the men of their parishes by giving them the spiritual care for which they will come to us if they do not get it at home. Thus the presence of Ours, working zealously in a large city, is a perpetual incitement to the secular priests, stimulating them to greater efforts in providing for the spiritual need of their flocks. The Redemptorists gave the retreat at St. Philip's while at the Cathedral and St. Patrick's the retreats were preached principally by secular priests; Fr. D. T. O'Sullivan, S. J. was one of the preachers at St. Patrick's.

Our retreat for the men closed on Palm Sunday morning with Mass at half-past seven o'clock. The day before fourteen Fathers were busy hearing confessions from 3 to 11 P. M. At the Mass on Sunday morning 2200 men received Holy Communion. The palms were blessed at this Mass, the Papal Blessing given and the exercises closed with Benediction of the most Blessed Sacrament.

Every night during the retreat and on Palm Sunday the sight was most imposing. It was impossible not to catch the fervent spirit of the retreat when listening to the singing of the "O Salutaris," and the "Tantum Ergo" in which all in that large congregation joined most heartily. But the climax came, when moved by the fervid exhortation of the eloquent speaker and refreshed by the Benediction of the Prisoner of the Tabernacle, they rose to sing the "Holy God." It was pent-up devotion breaking all bounds and surging onward in one mighty wave of praise to the Most High. As they passed along the streets in groups of twos and threes they could be heard humming "Holy God we praise Thy Name," thus bearing to their homes fresh in their memories the message of man's mission in life.

This same week there were two retreats going on in the college, one for the boys of the college department preached by Father Duarte, one of the Tertians, and the other for the academic department given by Father Brownrigg. The seriousness with which the boys entered into the spirit of the retreats was evidence that the Exercises were cleverly adapted to their conditions and needs.

During this same week Father John J. Wynne, editor of "The Messenger," gave a retreat to the Children of Mary at the convent on Berkley St., Father O'Sulivan to those at Massachusetts Ave., and Father Rockwell to those at the Roxbury convent. In all there were about 500 women, representing the Catholic educated women of Boston, on retreat during the week.

There was a new departure in the men's retreats this year, for the Catholic Alumni Sodality had its own retreat in the Sodality Chapel of the college, their usual place of meeting. There were two reasons for the change. According to their constitution the members of the Sodality are obliged to make an annual retreat. The two preceding years they were directed to make their retreat in the church, at the same time as the Catholic men of Boston made the yearly retreat. As the members of the Sodality are all professional men it was very difficult for them to come to the church much before the time for the exercises. Such is the popularity of the retreat in the church that when they arrived they could not in many instances gain admission and hence were deprived of the benefits of the retreat. A more potent reason for the special retreat for the Sodality was, that being all educated men united in a sodality and engaged in charitable works as an evidence of their own spiritual advance-

ment, a retreat directed to their special needs would be more profitable to them and would result in greater good for the general cause of Catholicity in this portion of the fold of Christ. The complete success of the retreat, which was given by Father Fargis fully justified the departure and establishes this retreat as an annual feature of our work here in Boston.

The Catholic Alumni Sodality was organized by Father W. G. Read Mullan, Rector of Boston College. In May, 1899 he sent out invitations to a number of the prominent Catholic professional men requesting them to meet and organize the Sodality. After a couple of preliminary meetings an organization was effected. The Sodality is restricted in membership to those practical Catholics who are graduates of universities, colleges or professional schools. The degree is a necessary condition for admission.

Father Rector appointed Father J. Havens Richards, the Spiritual Director of the Sodality. That the Spiritual Director shall always be appointed by the Rector of Boston College is embodied in the constitutions of the Sodality. The first general meeting of the Sodality was held on the first Sunday of Oct. 1899, in the College Chapel which still continues to be the place of meeting. Under the wise and energetic guidance of Father Richards the Sodality prospered from the start and soon gave evidence of its zeal by engaging in works beneficial to their neighbor. Two works of importance were put in operation under the direction of Father Richards. These were the Employment Bureau and Library Work. In all new undertakings there is some opposition, so it was in this case; but the prudent guidance of the Spiritual Director and the hearty cooperation of members who sympathized with the movement won the day. The works were started. They have prospered and number among their warmest supporters those who in the beginning opposed them.

The Library Work consists in cataloguing all the works in the Boston Public Library which are written by Catholics and can be recommended to Catholics.

About 4000 cards have been copied by members of the Sodality assisted by volunteer helpers from the John Boyle O'Reilly Reading Circle. At present the list is being criticised and prepared for press. Already many requests have come to the committee in charge of the work from small towns asking for copies of the catalogue, that they may know what Catholic books to place

in the town libraries. Protestant librarians are among the petitioners. The fact that these books are in the Boston Public Library seems to be a sufficient reason to have them in their libraries.

The Employment Bureau was established to secure employment for deserving male applicants who were in need of work. The Bureau is non-sectarian in this sense that an applicant is not asked what his religion is. If he is out of employment and has good references, which are always verified, every effort is made to secure a position for him. No compensation is asked from the applicant or from the employer who gets an employee through the office.

At first an office was secured and the secretary of the Sodality spent a couple of hours there every afternoon to receive applicants and register them and to direct others to apply at those firms from which he had received calls for help. It was soon found that to make the Bureau a success an agent should be employed who could give all his time to the work. Such an agent was found at a reasonable salary and the benefit was at once apparent. The office is now open all day. It has a telephone and it is the duty of the agent to visit the large business concerns and keep informed of all vacancies as far as possible and try to place the men on his list. The influence of members of the Sodality is used to secure these employment. While it costs more to run the office now than it did, there are better results obtained. Over one hundred men have been placed in good positions at an average cost of $10 per man to the Bureau. This cost is reduced the better known the work becomes; but even at the above cost, the charity is considered an intelligent and deserving one. If a man out of employment and in need asks for assistance, ten dollars given to him will last but a short time, especially if he has a family to support. Soon he will return for more help. If however, the ten dollars be invested to secure him a position it will net him in the course of a year hundreds and above all, though he remain a poor man, he is taken out of the class of paupers and becomes a self-respecting member of the community. Up to the present the work has been supported by voluntary contributions from those interested in it. Among them are the prominent Protestant business men of the city.

When in 1900 the Cuban teachers came to Harvard University for the summer, the Sodality took an interest in the matter which proved beneficial to the teachers.

As the movement was discussed it soon became evident that numbers of Protestant ministers and Protestant deaconesses intended to turn it into a proselytizing scheme. The Sodality at once appointed a committee to take charge of the interests of the Cuban teachers. This committee interested the Archbishop and several of the priests of the city, as well as several prominent and wealthy Catholics. A fund was soon secured to carry on the work. With the consent of the authorities at Harvard, rooms were fitted up as Headquarters and competent officers and guides installed. By the vigorous protest of the committee to President Eliot of Harvard the holding of Protestant services for the avowed purpose of attracting the Catholic Cubans was abandoned after one futile attempt. This committee at its own expense printed and distributed free of charge to the teachers prayer books in Spanish and English. Every Sunday Catholic guides in charge of chartered trolley cars conducted the Cubans to different Catholic Churches that they might hear Mass. In these and many other ways the action of the committee minimised the dangers to which these people were exposed by this novel experiment.

Early in the history of the Sodality the advisability of taking up work in behalf of Catholic sailors that come to the port of Boston was discussed and a committee was appointed to look into the feasibility of doing so. Nothing was done until Jan. 1 1901, when rooms were rented for that purpose near the docks at Charlestown. Some time was consumed in remodelling the house which was formally opened April 6, 1901. The object of the work is to furnish comfortable and attractive rooms, where the seamen may spend their evenings while in port and thus be kept out of the saloons and worse places. They are supplied with good reading matter for their outgoing trips, that they may spend their free time profitably. It is the duty of the superintendent to visit the ships every day and invite the men to the rooms. He is especially to find out the Catholics, so that on Sunday morning he may round them all up for Mass. This is something that they formerly neglected, but now it is common to see fifty to a hundred of the seamen going in a body to Mass on Sunday from the rooms of the Catholic Sailors' Club. The men from the Charlestown Navy Yard which is close by are also looked after. It was from the marines of the Navy Yard that the committee learned that there are at times from three to

five hundred men in yard and on board the receiving ship "Wabash," who on account of the exigencies of the service do not have shore leave for months at a time. These men are thus deprived of hearing Mass, unless it is said in the Navy Yard. They have never had a Catholic chaplain stationed at this Yard and a priest has not been allowed to go there regularly to say Mass. In fact Mass has been celebrated in the Charlestown Navy Yard only a few times in its history.

Two years ago Rev. Father McMahon, the pastor of St. Mary's Church, Charlestown, went to Washington to ask Secretary Long permission to say Mass in the Navy Yard. The Secretary was willing but referred the matter to the Commandant of the Yard, who happened, at that time, to be Admiral Sampson. The latter, we charitably suppose, owing to the physical and mental disability from which he was then suffering, would not approve of it and the matter was dropped. The committee of the Sodality in charge of the sailors' work thought that it should not be allowed to drop and out of deference to Father McMahon, who had first made the appeal, they asked him if he would object to their taking a hand in the affair. He was more than pleased and said it would have succeeded the first time if the laymen had taken an interest in it. At the March meeting of the Sodality a committee was appointed to take charge of this work. Congressman Henry Naphen, one of the members of the Sodality, was appointed on the committee and it was decided to present the request to Secretary Long through Mr. Naphen. This was done and inside of a week the Spiritual Director of the Sodality received a telegram from Mr. Naphen stating that the Secretary of the Navy had sent instructions to the Commandant at Charlestown to make the necessary arrangements to have Mass in the Navy Yard. In accordance with the instructions the Director of the Sodality and Father McMahon called upon Commandant Johnson. He was expecting the visit and in company of Captain Pigman of the "Wabash" and Chaplain Brown he received the two priests. The object of the visit was briefly explained and they all expressed themselves most willing to cooperate in any way with any priest who wished to say Mass in the Navy Yard. Arrangements were then made to say the first Mass on board the "Wabash" on Sunday, April 6.

A little item of history in connection with this first Mass may be of interest. The chalice and ciborium

used at the Mass were those used in the celebration of Mass on the French fleet of Count de Grasse, which with Count Rochambeau's expedition came to aid America in securing its independence. At the surrender of Yorktown they were used in the Mass of thanksgiving at that place. The sacred vessels are inscribed as the gift of Louis 16th, then King of France, to the "Marine de Brest" then fitting out to assist the American cause. The chalice and ciborium were later given to the Abbé Matignon, and were used by him in his work in the beginning of Catholicity in New England. In turn they reverted to Cardinal Cheverus, his successor, and then to Bishop Fenwick, second Catholic Bishop of Boston, who presented them to St. Mary's Church at Charlestown as a portion of its sacred vessels upon the establishment of that parish about seventy-five years ago. They have since been the property of that church and are used in special services.

The Mass on the "Wabash" was said by Father Gormley, one of the curates at St. Mary's Church, Charlestown and the sermon was preached by Father O'Sullivan, S. J., the spiritual director of the Catholic Alumni Sodality. The starting of the work for the sailors, which at first did not seem to be a work distinctively in the line of college graduates, has been the occasion of these men standing for a principle and using their power, as men of influence in the community, to see that the principle be respected.

A summary of the work at the Catholic Sailors' Club from April, 1901 to March 1, 1902 is as follows:—

Number of visits to the rooms by seamen . .	12,544
Number of seamen attending Mass from the rooms	853
Packages of reading matter distributed . . .	902
Letters written	1021
Total abstinence pledges	41
Prayer-books distributed	396
Seamen visited in hospital	20
Seamen provided with clothing	14

The expense of carrying on this work has been met by voluntary contributions. The number of visits to the rooms is largely due to the fact that one seaman may spend there his three or four nights while in port. The number attending Mass from the rooms seems small, but it must be remembered that Sunday is an idle day in port

and therefore the companies arrange to have that day at sea, hence there are few men in port on Sundays as a rule. The few pledges bring out the fact that the present seamen are not of the type that we know from the stories of the sea of even twenty-five years ago. They are as a rule sober and industrious and desirous of bettering themselves. They appreciate what is done for them in such places as Catholic Sailors' Clubs.

The Lecture Bureau looks after another work of the Sodalists. About twenty-five members of the Sodality who have already appeared in the lecture field are ready at the call of the Bureau to lecture free of charge at any place they may be assigned to. The Bureau is in communication with the pastors and Catholic societies in the metropolitan district of Boston. Many of the pastors wish to keep up life in their parish societies and many of the societies themselves wish to keep the interest of the members and their friends by a course of lectures during the lecture season. It is difficult to get good lecturers without paying a good price. This all parishes and societies cannot afford, and therefore many of them languish for want of that life that could be infused into them by a course of good energetic talks by competent laymen. The aim of this course is to bring our educated Catholic men in touch with their less favored brethren—less favored in the sense they did not have the same educational opportunities in order that they may mutually encourage each other, cement a stronger bond of union in Catholic interests which may be benefited by proper lay action and which may suffer by the inactivity of the layman. In fact, the object is along the lines laid down by our Holy Father in his letter on Christian Democracy. That the lectures be free is the condition put down by the Sodality. During the winter season just passed the first attempt was made and the results are very encouraging. Many of the pastors availed themselves of this opportunity of stimulating their local organizations. Entire satisfaction and even enthusiasm has been expressed in all the places where the lecturers have appeared. In all, our lecturers have in the past season reached about 10,000 people by their lectures. The interest aroused gives promise of a much larger field of work next year.

A Bureau of Information for the benefit of young Catholics coming to study in the professional schools of Boston is also conducted by the Sodality. One of the objects is to keep young men out of the boarding house district

and, as far as possible, to place them with good Catholic families, so that while they are away from home they may be under good influence. This work was organized at the beginning of the present scholastic year and was not very widely known, but still about twenty young men were helped by its kind offices.

The entire work of the Sodality is directed by the Sodality Council, which consists of the six officers, the twelve consultors and the Spiritual Director. Each work however is managed by a committee appointed by the President of the Sodality.

The chairman of each of these committees must be a member of the Council and must report at each monthly Council meeting the condition of the work of his committee. Each committee is responsible for its own work and must devise ways and means to support and further it. The Sodality as an organization takes no financial responsibility in the conduct of these works.

When, on account of sickness, Father Richards had to leave Boston for a time, as it was thought, Father Michael Byrne was appointed to act in his place as Spiritual Director. When, however, it was settled that Father Richards was not to return Father O'Sullivan was appointed in Sept. 1900 and still continues the Spiritual Director.

The importance of the retreat especially adapted to the conditions of such a body of men was at once realized and, as already stated, Father Fargis gave it during the week preceding Palm Sunday. The Rev. Father was not obliged to spend energy in trying to draw his auditors to confession but rather to impart a fuller realization of the supernatural life and the obligation of men of the world to advance in perfection. That this result was reached and that the men fully appreciated the retreat, is yet in evidence in the renewed fervor with which they discharge their obligation as sodalists and the zeal they display in the works of charity in which they are engaged. The retreat is still a topic of conversation and expressions of admiration and gratitude to the preacher are characteristic of all such talks.

One more topic before I close this long letter. At the beginning of last year Rev. Father Rector began a course of dogmatic instructions. He selected the hour of Vespers, which was 3.30 P. M., for the instructions. This hour proved to be an unfortunate one. The attendance was not at all what was desired, so that he determined to

change the hour of Vespers to 7.30 P. M., which was done at the beginning of this scholastic year. He appointed Father Fargis to give the instructions. The object of this course of lectures is to give a straightforward statement of Catholic doctrine, avoiding as much as possible all controversy. Every Sunday night Father Fargis has during the past year given one of these lectures on the Church or on the Bible. The attendance has been most gratifying. Over one thousand people have been in regular attendance. The clear, direct style of the speaker has pleased and held the audience. Among the auditors the number of men is especially remarkable. A large precentage is non-Catholic, and many inquiries are being made, showing that the course is bearing fruit in bringing non-Catholics to the church in addition to equipping our Catholics with the proofs of the faith that is in them.

Many other works might be mentioned, such as the retreat given by Father Rockwell at the Cathedral to the united St. Vincent de Paul Conferences, but I fear that I have drawn out this letter beyond all reasonable limits and will close with a request for your indulgence.

Your servant in Christ.

NARRATOR.

THE WORK OF OUR MISSIONARIES.

A Letter from Father Stanton.

Apr. 15, 1902.

REV. AND DEAR FATHER,
P. C.

I quite agree with your Reverence that it is time for the mission band to renew its practice of sending to THE WOODSTOCK LETTERS some account of its labors, its triumphs and its disappointments; thereby affording Ours a chronicle of the events that are making no small part of the contemporary history of the Province. It is probably too late in the season to give a detailed narrative of each mission we have given since the opening of our annual season in September last; but for those who may be desirous of knowing where we have been since then, and what are our conquests, I submit a report that brings us up to the date of present writing.

In New York City, missions have been given in the following churches. In St. Ambrose's, St. Peter and Paul's, St. Ignatius', St. Michael's, St. John the Evangelist's, St. Gabriel's of Brooklyn Borough, in the Church of the Sacred Heart, in that of the Holy Cross, and of the Immaculate Conception, and in St. Mary's. In the State, outside of the city, missions were held at Pottsdam, and Hogansburg, both in the northern counties. Massachusetts also has claimed our attention in the following parishes: St. Peter's, Worcester; St. Patrick's, Fall River; St. Patrick's, Stoneham; St. Mary's, Northhampton; St. Peter's Plymouth, of Plymouth Rock fame; Holy Name Church, Chicopee; St. Leo's, Leominster; St. James', Salem; St. John's, Clinton; St. Columbkill's, Brighton, Boston; St. Francis de Sales', Boston, and the Sacred Heart parish of Holyoke. This last named place is called the paper city because of the vast amount of all kinds of paper manufactured there, and the majority of its inhabitants are Catholics. Writing paper was their gift to us. Still keeping to New England, we find in our itinerary mention made of St. Joseph's, South Norwalk; St. Mary's, Bridgeport, of the Church of the Holy Name, Providence; of the Immacu-

late Conception, Portsmouth, New Hampshire and of the Sacred Heart, Pawtucket.

These New England missions frequently bring us to the great mill centres where to-day one finds s many large and thriving Catholic parishes. Out of these tens of thousands of boys and girls, of young men and women, and of older folk swarm to the cotton and to the wool looms, and there make a fair living at spinning or weaving the product of Dixie's sunny fields, or the sheep's back.

It is a pleasure to preach to these mill workers, for their faith is strong, and their earnestness over the Spiritual Exercises shows their appreciation of a mission. Despite the admitted obstacles to virtue which mill life presents, the morality of our congregations is in general a consoling and conspicuous fact.

Not so long ago one of the leading literary celebrities of Massachusetts, Col. Thomas Wentworth Higginson, formerly, I believe, a professor or lecturer at Harvard University and a man of great culture and observation, paid a tribute to the purity of the Catholic mill girls of New England.

In the course of an article in "Harper's Bazaar," he writes the following among other things: "The late Rev. Horatio Wood, who was for more than half a century city missionary at Lowell, and watched the whole change from American to Irish factory girls, told me in one respect it brought a distinct moral improvement. The Irish girls were more uniformly chaste than the Protestant farmers' girls, whom they superseded. Now the French Canadians have replaced the Irish; but a Protestant physician of great experience, whose practice included several large manufacturing villages almost wholly French, told me he had never known an illegitimate birth to occur there." This is significant eulogy from a Protestant, and we may say amen to it, for we know from our missions to mill women of Irish birth or descent what they are; and we have no doubt that the French in the same positions deserve the above praise bestowed upon them, and are similarly virtuous.

If asked what preserves the integrity and chastity of working people in conditions so adverse to virtue, and in which so many outside of the church surrender to lewdness; we would answer, the training of the Catholic Church; the example and advice of true Catholic mothers; Catholic devotion to the Blessed Virgin; the two sacraments of penance and the Eucharist which make conti-

nence not only possible but comparatively easy of acquirement; and lastly the Sodality, the League of the Sacred Heart, and the other Societies which marshal their members to these two same all strengthening sacraments. No wonder we make much of the devotion to the Sacred Heart, and membership in the Sodality when offering the means of perseverance and salvation at the close of our missions. We had almost forgotten to mention the influence of the parish school on the mill life of its graduates, but this can be referred to in a later article on Catholic schools.

Leaving Yankee land we note our missions at St. Mary's Plainfield, N. J.; at the Cathedral in Wheeling, West Virginia; at the Pro-Cathedral in Wilmington, Delaware; at our own church in Guelph, Canada; at the Immaculate Conception, St. Aloysius,' and St. Stephen's, all in Washington; and at St. Ignatius' and St. Elizabeth's in Baltimore. Previous to the present season, we had immense work in the Cathedrals of New York and Philadelphia, in old St. Patrick's of Philadelphia, and in the Immaculate, and St. Mary's, our two great churches in Boston.

So much for the course of our journeying; and now for results thus far. Our hard working indefatigable leader Father O'Kane, who exacts a strict report of the fruits of each mission from the Father in charge, gave me the appended totals up to Low Sunday. Confessions 114,931, Confirmations, 1547, First Communions of adults, 3480, and Baptisms, 314.

In contemplating these figures, one is tempted to ask how long will the effect of the confessions endure, or speaking about missions in general, what about the perseverance of those who make them? By way of reply we can safely state that the most of mission makers have at least a genuine, if not a constant *wish* to persevere. They have heard so much about the evil of mortal sin, rigors of judgment, the pains of hell, and the risk of damnation; and have, besides, felt such relief at being loosened from their sins and being allowed to go to holy Communion once more, that they seem willing to make any sacrifice to keep the friendship of God, and to continue in their new found peace of soul. Thousands who had been very irregular or unfaithful in observing the precept of hearing Mass, or who had almost forgotten what the interior of a church was like, or how to repeat the prayers learned in childhood, will after the close of a mission, keep on for at least two or three, or even more

months, saying some kind of daily prayer; and will be seen at Sunday Mass to the delight of their pastors. Drunkards by the score will, for awhile at least, drink less, or abandon the cup of intoxication altogether. It is easy to persuade them to take the pledge of total abstinence, or to promise not to go to the saloon till they have first come home and have left their week's wages in the hands of their wives or mothers. We so persistently denounce the American habit of "treating," that many entirely give up the custom of inviting their friends into a bar-room for a social glass; and thus we furnish a permanent safeguard against the dissipation, the sqandering of money and the other evils that degrade the pay night, or the Saaturday night of so many of the poor and working classes. There is no doubt about it; saloon keepers notice a falling off in their business receipts during, and after, our missions. Again, as a result of these spiritual upheavals fathers will be kinder in their families, and more afraid to give bad example there; and mothers will be more attentive to the spiritual training of their children, while these latter will have comprehended better the obligations and rewards that go with the fourth commandment.

It is true, many will make but a short run towards the goal of practical Catholicity; and after a brief spurt become laggards again along the road to heaven. But the name of Christ will have been engraved afresh upon their souls, and they will have been able to feel, for at least a time, the peace, strength and glory that come from real union with the Church. This is triumph enough for our work; especially as we leave the people an antidote against relapse and an open door back to God's mercy in case of a fall.

I refer to all the instructions given on prayer, the Mass, examen of conscience, motives and ways for getting contrition, on making confession, repairing bad confessions, on the results of Holy Communion, and on other kindred subjects. Our andiences often seem to prize these instructions even more than they do the regular mission sermons. So much of the catechism is forgotten by them, that they tell you they never knew what their religion could be, or do for them till the mission came to them. Dogma, the foundation of devotion! that is a working principle with us. Besides, when we have set before the multitudes the grounds of their faith, and have shown them that use of the sacraments means their spiritual life, and disuse of these brings spiritual

death, we are convinced that enough of the faithful will persevere to encourage the multiplication of missions and missioners a thousand fold from now till the day of Judgment.

One does not always feel as sanguine as this over mission work, especially when opening the slide or door in the confession box he hears the following:

"Since the last mission, Father. I made the last mission, you gave, and it was a fine one, the grandest I ever made, and I wouldn't go to any one but yourself since. I have been waiting for you."

The dubious compliment is overpowering, one leans back in the box to recover from it. Here is a sinner before him, who is evidently a "rounder;" a mission bird whom the fowlers of Christ manage to insnare with the nets of the Exercises once every three or four years and restore for awhile to the groves of the Church. Faithless bird it is too; fluttering along in the dust of the world's broad way with broken or useless pinions, and likely to never soar to justification, it yet at mission times hears the cry of the Master and comes back at these intervals to Him. Better this than never drag itself back to feed once again on the wheat grain of eternal life. There is a perseverance about even such souls as this one, which may save from perdition. Certainly, perseverance does not necessarily imply a constant record of fidelity, or a series of uninterrupted victories over the the world, the flesh, and the devil. A dogged determination to go forward, though one slip or fall at every step, counts much in God's sight. It means a certain amount of good will. So too the unfortunate sheep that comes back bleating and crying for re-admission to the fold of Christ, every three or four years, shows some of that good will that is a mark of predestination. At all events, as the missioner sits reflecting on the case before him, not quite sure whether the penitent has framed the above quoted compliment, in ignorance, in real or affected simplicity, or with the guile of flattery to ward off the expected reproach, he determines to absolve the wanderer and thereby put the name of Christ and Catholic upon his soul again. This is a useful and consoling work. As good Father Himmel used to put it: "It is some satisfaction for the great drovers and ranchmen of the West, and in other grazing districts, to round up their herds and flocks every two or three years, and brand them anew with the owner's name, albeit the cattle and sheep may soon scamper away out of sight and begin to

wander again over field and ford, over moor and mountain side apparently ownerless and wild once more."

So it is a comfort for the missioner to assemble the flocks of Christ and put his name upon each one in the flock or herd, that the Great Shepherd who owns them all may say: "I know mine, and mine know me;" even though these may shortly desert his pastures and stray among the wolves that exist only for destruction.

But I am digressing too long, and will conseqnently go back to our chronicle of events. The Lenten campaign for 1902, which ended last Palm Sunday, was one of the most laborious and fruitful in many years; there being no less than 46,000 confessions heard by the regulars of the mission band and by the Tertian Fathers sent to help us during the great season of fasting and prayer. New York City was as usual the storm centre of our activity, although Boston gave us this year a wide field for the Exercises, during the month's mission at St. Francis de Sales' Church, under the care of Rev. P. Daly. This church is only about fifteen minutes walk from Boston College, and is located in a parish of 10,000 souls, none of whom could be called rich. Our work there was to preach the Gospel to the poor. Surely the essence of Apostolic life. The outcome of the month was a total of 7200 confessions, and as many souls laid as trophies at the foot of the altar. "Without the mission," said the pastor, "I would not have had 3500 at their Easter Communion, and now 6000 at least have done their Pascal duty." His remark suggests the reflection that it is strange that so many Catholics have to be, as it were, bayonetted towards the altar by the gleaming terrors of hell and Judgment so graphically presented during a mission. It is a pleasure to recall here the charity that led the Fathers at Boston College to lend us such continuous and consoling assistance during our four weeks stay in their neighborhood.

For magnitude of results this year there is nothing to surpass the mission given at Monsignor Mooney's Church, on West 51st St. New York City. He is a true friend and Alumnus of the Society and a generous rewarder of our ministry. Thirteen thousand confessions heard by Ours in his church during the Lenten mission of a month must have rejoiced his heart. He will have none but Jesuits for his parish retreats and missions, and being Vicar General of the important diocese of New York, his patronage of us counts for much.

Next in size comes the mission at St. Michael's where

.8000 confessions mark the toil and success of the valiant band that served our good friend, Pastor Gleason. I regret I cannot furnish any interesting details or incidents of these and the other missions of Lent and of the year, but I must content myself with a rather dry narration of the ordinary general results of our time and labor. Details and incidents must be set down by the faithful scribe each day, or they are forgotten. The Tertians ought to be able to make very readable accounts of their experiences while helping us. We are case-hardened to what would strike them as wonderful, edifying, diverting and worthy of special mention. May God bless them for the enthusiasm, readiness, and self-sacrifice they have always shown to further the success of the heavy work that yearly falls to our band during the Lenten period!

I shall send you for your next issue some rules of prudent direction written to me when first giving a two weeks' campaign in Philadelphia. They give a little insight into our ways and methods of working during a mission. Written by Fr. Himmel, our beloved and successful leader for many years, they are the fruit of his vast experience with pastors and peoples. Father O'Kane has ably seconded them, and I give them as I remember them now.

FATHER BARNUM'S INNUIT GRAMMAR.[1]

ITS VALUE AND HOW IT WAS WRITTEN.

It is rare that a work of the character of Father Barnum's Innuit Grammar is published by an American Jesuit. We shall have indeed to go back to the old French Missionaries to find anything similar, for it is the first time that an American Jesuit has published a work of original investigation on the language of any of our American native tribes. Such investigation is apt to become known only to specialists and hence it is to be feared that few of Ours will appreciate the labor re-

[1] *Grammatical Fundamentals of the Innuit Language*, as spoken by the Eskimo of the Western Coast of Alaska. By the REV. FRANCIS BARNUM, S. J. of Georgetown University, Washington, D. C. Boston & London: Ginn & Company, Publishers, 1901. 8vo, pp. 384.

quired to compile the book or the honor that such a work is to the Society in this country. It will then, we believe, be profitable and interesting for Ours to know something of this work; so we have compiled from the book itself the following account. And first we cannot give a better idea of the patient and painstaking labor it has cost than to quote Father Barnum's Preface, where he tells us how and under what difficulties he collected the matter. This we do the more readily as the book will necessarily be rare and will not fall into the hands of many of Ours. Father Barnum writes as follows: —

"In presenting this contribution to our stock of researches on the American aborigines I desire to explain the circumstances under which its compilation was effected in order that the reader may judge of the difficulties which confronted me.

"In 1891 I received my appointment to serve on the Alaskan Mission, and in the early part of June I left San Francisco for the North on a steamer belonging to the Alaska Commercial Company. After a journey of eleven days we reached Unalaska, and then our vessel proceeded through the lonely expanse of Behring Sea to St. Michael's Island, which was at that time the chief trading post of the Alaska Commercial Company for the Yukon district. Soon after my arrival at this remote little settlement I was sent together with another Jesuit Father, to establish a mission station at Tununa, a small Eskimo village situated on the western extremity of Nelson Island, directly opposite Nunivak.

"On reaching Tununa our first work after erecting a little hut was to acquire some knowledge of the language, and this proved to be a slow and laborious occupation. Until we had become familiar with the proper terms for making inquiries onr method was simply to point to some object and to write down as well as we could whatever would be said to us in reply. In order to be sure of our work we usually asked the name of the same object several times and from different persons. On comparing notes many diversities would be found, which caused us much perplexity. Afterwards when we made some little progress, we discovered that very frequently in place of the real name we had taken down such expressions as, 'I do not know,' 'Do you want it?' 'It belongs to my father,' etc. Amid many difficulties I succeeded slowly in accumulating words and short sentences which I felt sure were fairly correct, until I had a sufficiently large num-

ber to enable me to begin the work of searching out the grammatical structure of the language.

"After we had become acquainted with the villagers I was accustomed to invite some of the old people to the mission, and would encourage them in relating stories. At the outset it was very difficult to prevail upon them to speak slowly enough to take down their words. Some of them displayed a childish fear of being near me while I was writing, for it seemed to them a mysterious and uncanny performance that savored of sorcery. After much patient management two or three were trained to dictate properly and thus dozens of native stories were written out. The analysis of these stories gave matter for study. Various classifications were made of the words thus collected; paradigm after paradigm was devised and worked on till the discovery of some new inflection would show it to be erroneous and a fresh start would have to be made. More than once all the work of months had to be cast aside. Much of this work had been done in the gloomy underground abodes of the Innuit. Many words were taken down while travelling by dog sled over the ice fields, when the very act of making a hurried note in the intense cold meant a degree of misery which the written account but feebly expresses. Frequently have I risked having my hand frozen by removing the mitten in order to make a memorandum of a chance expression which would help to elucidate some point which till then had seemed hopelessly obscure.

"We were destitute of means for consulting any standard works, and without the assistance of an interpreter. We were in a miserable little hut with barely the necessaries of life and entirely dependent on our resources, alone among the natives in a remote and frozen wilderness. At that time the standard alphabet issued by the United States Bureau of Ethnology for writing aboriginal languages had not reached us, so in transcribing Eskimo words I made use of our English alphabet, which I found to answer very well for the purpose. The collection and many revisions of this work occupied most of the time not taken up by professional duties during the eight years of my sojourn among the Eskimo.

"In conlusion I must state in justice to myself that this book was never undertaken with a view to publication, for it was composed solely for our personal use on the Innuit mission. Since my return a number of persons who have examined the manuscript have strenuously urged me to have it printed. As my present occupa-

tions prevent me from bestowing more time upon it, I submit it to philologists in its actual state, no one knowing its many deficiencies better than myself. The Eskimo matter herein contained may be relied upon as being correct; regarding the form, however, in which it is presented, I leave that to the improvements of those more profoundly versed in the science of linguistics. 'Feci quod potui, faciant majora potentes.' "

The work consists of a large octavo volume of 284 pages printed with care and elegance by the Athenæum Press of Boston and published by Ginn & Co. An introduction follows the preface, giving a valuable history of previous labors in the Innuit. From it we learn that our early knowledge of these people is due to the "Lettres Edifiantes" and especially to a letter of Father Charlevoix of the Society, who was the first one to give an account of the Labrador Innuit. To him is also due the appelation "Esquimaux," which he first used to designate these people. It is a corrupted Abnaki term, meaning *those who eat their food raw.* The French spelling prevailed for a time but has since been supplanted by the simpler Danish form "Eskimo." At present their own native term "Innuit." signifying *the people*, has become the usual distinctive title of this race and language. They enjoy the distinction of being one of the most widely spread aboriginal races in the world, being strictly American and entirely unknown in Europe. Their territory comprises the whole of Greenland, and the entire northern coast line of the American continent, extending from the straits of Belle Isle on the Atlantic side up to and along the Arctic Ocean, and down the coast of Behring Sea to the Pacific.

As to their origin most of the writers who have treated of the subject accept the theory that they came over from the Asiatic coast. Father Barnum suggests that they may have come from the upper portion of the vast central regions of the American continent and cites a tradition among them that their ancestors at first endured great privation because they were ignorant of the proper mode of catching fish. This would imply that they came from the interior. A single local tradition is of itself insufficient to build a theory upon, but a closer knowledge of this interesting race may throw more light upon the subject. Perhaps some traces of their language may be found among the native tribes of the interior as Father Jetté has shown in the present number page 79 between the Indian languages of the Ten'a of Alaska and the Navajos of New Mexico.

In respect to the Innuit language Father Barnum suggests a classification of the dialect as follows :—

I. *The Eastern*—comprising two sections, viz., Greenland and Labrador.

II. *The Central*—i. e., the Churchill River district and the Mackenzie delta.

III. *The Northern*—from Point Barrow down to Norton Bay.

IV. *The Western*—from Norton Bay down to Bristol Bay.

A comparison of the grammars and vocabularies which have been published show that they all apply to the same language and Father Barnum gives a list of words alike and nearly alike in the different dialects. The present work treats only of the Western dialect, or more precisely the language spoken by the Eskimo, who dwell along the coast of Alaska, from Nushagak up by the Koskokwim River, and through the great interfluvial tract between that river and the Yukon; also throughout the Yukon delta, and finally around the coast to St. Michael's in Norton Sound.

After the Introduction follows the Essentials of Innuit comprising 270 pages with paradigms, etc. as in ordinary grammars, then follow some Native Stories with notes and a literal translation. A vocabulary is added and an index concludes the work.

We must not omit to notice the fact, that the publication of this work has been made possible by the encouragement and liberality of Mr. Patrick H. O'Donnell, an old student of Georgetown and now Public Administrator of Chicago. To him very appropriately the work is dedicated.

We shall have to leave to those skilled in Innuit to pronounce on the value of this volume to linguistic students, but there can be but one opinion as to the patient labor and pains taken, both in its compilation amid the snows and cold of Alaska, and in editing it with such care. It will remain a monument to the zeal and patient study, under the greatest difficulties and the severest exposure, of our Alaskan Missionaries.

BOOKS OF INTEREST TO OURS.

Imitation and Analysis, English Exercises based on Irving's Sketch Book, by FRANCIS P. DONNELLY, S. J. pp. vi. and 190, Boston, Allyn and Bacon, 1902.

This well-printed and attractive manual of English Composition will fill a long-felt want in our High School classes. The author has applied systematically to the writing of English the methods which Ours have always employed in teaching Latin Composition. Imitation of classic authors is prescribed by the *Ratio* in every class and teachers are directed to follow the same methods in teaching the vernacular. In this little book we are shown how this can be done.

After a brief introduction on the advantages and nature of imitation, the book contains five sections; viz., the Sentence, the Paragraph, Narration, Description and Essay-Connected Paragraphs. Each section has two parts, precepts and exercises. The precepts are concise and clear, giving only such definitions and practical hints as are indispensable for the exercises; they are not intended to supply the place of larger works, such as Father Coppens' English Composition. They give, however, a more extended treatment to the paragraph than is usually found in such books. The exercises are of two classes: first, imitations, then analyses. For the imitations the author gives us, first, a model period, paragraph or section, as the case may be, carefully selected from the "Sketch Book." This model is then, briefly summarized and the manner of development noted. An example of a free imitation of the model on another topic is followed by a set of subjects for similar imitations by the pupils.

Here and there, are interspersed suggestive and practical hints on style. The examples are well composed and, at times, are most happy, whilst the subjects for the imitations are interesting and suited to the capacity of boys. A delightful feature of the whole work is absence of vagueness. Both teacher and pupil have a definite standard set before them and can judge how closely it is approached. The second class of exercises is made up of passages for summarizing and study, suitable for imitations on subjects of the student's own choosing.

The manual may be used for several years. It is intended for the classes corresponding to our Infima, Media and Suprema Grammatica. It would, indeed, be possible to do all

the work assigned in less time, but the author's idea is not to have all English writing confined to these imitations. Original themes should also be given, if only for the sake of variety. Copies of the book have been sent to all of our colleges and we recommend it most highly. It is a legitimate growth of our own system of teaching, worthy of hearty cooperation from all. We hope to see it used in our classes next year and suggest that Ours should also bring it to the attention of other colleges and academies where the need of just such a practical method has been often lamented.

Die Jesuiten an den deutschen Fuerstenhoefen des 16 Jahrhunderts. Freiburg, Herder, 1901. (Supplements to Janssen's "History of the German People;" vol. ii. no. 4.)

One of the most active writers on the History of the Society at present is Father Duhr. Besides a great number of important articles in Historical and Theological Reviews, he published the following books in recent years: in 1896 his "Studienordnung" (Ratio Studiorum), in 1899 the third edition of his excellent "Jesuiten-Fabeln," in 1900 "Attitude of the Jesuits in the Trials for Witchcraft," in 1901 the Biography of Father "Frederick Spe" (the poet and famous opponent of witch prosecution), and "the Jesuits at the Courts of German Princes in the 16th Century."

In this last publication, Father Duhr quotes numerous letters from the Archives of the German Province which throw new light on the life and the work of the Jesuits who acted as confessors of the Princes and Princesses at Vienna, Graz, Innsbruck and Munich. With genuine historical objectivity the author presents this much discussed chapter of the history of the Society. It cannot be doubted that some of these men exerted a most salutary influence; several Courts, at which Jesuits were confessors, became models of purity and integrity, at a time when Protestant Courts—according to the testimony of Protestant writers—were notorious for gross immorality. Some of these confessors had a share in the counter-reformation in Austria and Bavaria, whilst others labored most beneficially as educators of Princes. However, there is also a less edifying side. Nor can we wonder at this; for, as Professor Janssen says, "evil deeds are more apt to be recorded than the good." The positions at court were very dangerous; not all confessors were proof against the many difficulties and some succumbed to the temptations of "aulicism," against which the Generals again and again had raised their warning voice. One preacher at the Court of Innsbruck actually apostatized from the faith, and the Arch-Duke Ferdinand said he would have him hanged if he were caught, another was dismissed from the Society. Besides some tried to withdraw from the discipline and the obedience of the Order. When the Superiors wished to call them away, they were loath to obey and in this opposition,

they were frequently upheld by the Princes who had taken a liking for them. It is also undeniable that one or other of these Court-confessors meddled too much in politics, to the great displeasure of Provincials and Generals. On the other hand it appears that many of the evils were less than they were represented at the time; for we must not forget that men in such positions were exposed not only to the malicious calumnies of disappointed office-seekers and the slanders of all the enemies of the Society, but also to misunderstandings, unfounded suspicions and even jealousies on the part of some of their brethren.

At all events, the confidential letters published by Father Duhr prove that the Superiors did all in their power to counteract any danger that might arise from this most delicate office to individuals and the whole order. The historical documents make it evident that the position of Court-confessors was a constant source of worry to Provincials and a cause of anxiety to the Generals. We hear it sometimes asserted that the Jesuits endeavored to have as many courts as possible "under their control by means of the confessors of Princes." The truth is the very opposite; as the perusal of the letters manifests, the Society was in most cases practically forced to grant confessors to Princes who were great benefactors of the Society. Needless to say, Father Duhr's publication offers not only very interesting but also most instructive reading, especially for those called upon to defend the Society against the attacks made so constantly against it.

The Cathotic Truth Society of Chicago has published the ten essays, issued during the year, in one volume of 253 pages. We have referred to the first five in our last number. The titles of the remaining are: "The Popes in Rome;" Agnosticism; "Church or Bible;" "Pope Leo XIII.;" "Confession." Father Sherman is Censor and Prefect and it is through his efforts that these tracts have been issued. The good work the Society is doing can be seen from the "Outline of the Work" which we reprint from The Prospectus.

"The Catholic Truth Society is now engaged in publishing and circulating, in an inexpensive form, the best articles and pamphlets on religious and ethical topics, written from the Catholic standpoint. These articles appear in monthly series, forming The Catholic Truth Society Library. Each number contains one complete essay on some important religious or ethical topic. Ten numbers will be published each year and sold at one cent per plain copy, five cents under good cover. The ten numbers will be bound at the end of the year in a neat volume, and so in a few years every Catholic can have a complete series of excellent treatises on all the subjects most interesting to thoughtful Christians, and this at a very slight expense and with no trouble or research.

Free distribution of tracts and pamphlets is obviously desirable. To carry out this work funds are needed. All proceeds over and above expenses will be used for the distribution of Catholic literature among non-Catholics and in poor districts."

ACKNOWLEDGMENTS.—From Père Boucher, Rector of Zi-ka-wei, "Tirn-Tchou" "Seigneur du Ciel" par le P. Henri Havret.

"Lettere Edificanti" of the Provinces of Naples, Turin, Venice.

Catalogues of the Province of Champagne and of the Belgian Mission of Bengal.

Georgetown College Journal, Holy Cross Purple, Fleur de Lis of St. Louis, The Creightonian of Omaha.

"Letters and Notices;" Lettres de Jersey; "Berichten nit Nederlandsch Oost-Indie;" "Zambesi Mission Record."

ANSWERS TO QUERIES.

LV.—*About the apparition of our Blessed Lady to the Venerable Father Anchieta as shown in the portrait of the Venerable given in Father Hamy's "Gallerie Illustrée."*

Father A. Huonder of Luxemburg sends us the following explanation: "The picture with the legend: *Tu mihi perpetuo tempore servus eris*, no doubt refers to the history of the famous Latin poem *De Beata Virgine* (2700 distichs) which Anchieta had vowed to write in honor of his August Lady and which, during his captivity among the Indians, for want of paper and ink, he had traced upon the sand of the sea-shore and fixed in his memory, in order to write it down later. When on his return the flimsy canoe was seized by the storm, he calmed the Indians by assuring them that he had a promise from the Blessed Virgin that he should not die ere he had written the poem." Cfr. Chronica de Companhia de Jesu do Estado Brazil. . . . por P. Simâo de Vasconcellos. Secunda Ediç. (Lisboa) 1865. vol. ii. p. 20 seqq. Ibidem p. 139–274 the whole poem beginning thus: *Eloquar an sileam Sanctissima Mater Iesu?*

OBITUARY.

Father Hermann Blumensaat.

For the following account of the life of Father Blumensaat before his entrance into the Society we are indebted to Mr. Henry Heide of New York. Hermann Blumensaat was born Feb. 23d, 1845, in Lippstadt, a prosperous town in Westphalia, where his father was County Judge. When he was about twelve years of age, owing to the death of his father, his family removed to Obermarsberg, the birthplace of his mother, who was a very refined woman. She had two daughters and the one son, Hermann, who was the second eldest. It was at this time that I made his aquaintance. Hermann received his early education in the elementary school and by private instructions from our pastor who taught a few boys Latin, French and Greek. He was of an exceedingly bright and happy disposition and was certain to be found where any frolicking was being indulged in. At the age of fourteen or fifteen he was sent to a higher school for education, and when about seventeen entered a clothing house in Cologne where he remained until twenty-one, when, becomming subject to military duties and feeling that his mother required his assistance, he deemed it best not to remain in Germany, and emigrated to the United States. With another young man and myself he left home at the end of May, 1866, proceeded via Antwerp and London to Liverpool where we boarded the old "City of Paris" and arrived in New York on June 16th, 1866.

Hermann and I made every effort to procure positions, but failing in this, I left after a stay of two weeks for Pittsburg where I became a clerk in a grocery store, a position which I procured through a former neighbor of my family who was organist in a church there. Hermann was given a hint by some Hebrew friends that if he could not secure a situation it might be well to begin peddling confectionery, and putting this suggestion into practice, he soon established himself so thoroughly that he wrote to me at Pittsburg to come on as speedily as possible, that his business had gained such proportions that he needed assistance. This was in October, 1866, and being only too eager to join my school friend, I came to New York and found the stock of this thriving wholesale business to consist of a few five-pound boxes which my friend kept under the bed in his hall bedroom. I was soon initiated, and we continued to work together and with

success until Christmas, 1866. As the candy business is usually quiet at that time, Hermann suggested that we embark in the Yankee Notion line and travel through the upper part of the State of New York. His idea was carried out and a good portion of our capital invested in the necessary stock.

Immediately after New Year's we started out taking a train to Albany, from Albany we went to Cohoes where we explored the country in search of customers. Our experience was an exceptionally trying one ; the country was full of snow piled up high on the roadsides. We walked from early morning in the endeavor to get near a farm house but did not succeed in entering a single door, being informed from a distance that nothing was required. Without a morsel of food from early morning, we reached a farm house in the evening where we begged the woman to at least sell us something to eat. This she consented to do. Seated at the table we said our prayers as we had been taught at home, which was a great surprise to the woman as she had believed us to be Hebrews. Finding we were Catholics, she was only too happy to prepare a bed for us on the floor of the room in which we were dining. We were indeed very thankful at meeting with such good fortune as we were utterly exhausted and there was no available place for some distance at which we could stop. The next morning not alone did the good woman refuse any compensation but she purchased a goodly portion of our stock. Finding that we had undertaken this venture at an entirely wrong season, the people having bought all they required for the winter, we took the train at New Amsterdam and returned to Albany where we sold our stock at a loss of about fifty per cent. On the third day after leaving New York, we were back again.

Then a new mode of life began for Hermann Blumensaat. Being rather delicate and not accustomed to extremely hard work, he found it was not wise for him to continue peddling candy and he concluded to go to a small town near St. Louis where a distant relative had a farm. Here he began his career as teacher in a Catholic school. I regret not to be able to state the name of this place. I continued in the confectionery business and shortly after obtained a good position as salesman for a small candy house. Here I stayed until I became very ill with intermittent fever and my friends, becoming alarmed, wrote to Hermann who came all the way from St. Louis to see what he could do for me. I recovered and Hermann then accepted a position at St. Peter's Church in Rondout, Ulster Co. as teacher and organist.

In 1871 I began the manufacture of candy on a small scale and as soon as this promised to be a success, I asked Hermann to join me, which he consented to and surrendered his position as teacher in 1872, becoming a partner of the firm of

Heide & Blumensaat. We occupied a small basement on Spring St. near Thompson. In 1873 I went to Europe to visit my parents and in 1874 Hermann went with the intention of visiting his mother and sisters. I have forgotten to state that from the time he set foot on these shores he sent his mother $300 every year in four installments. His anticipation of seeing his mother and sisters was naturally very great, but unfortunately on his arrival at home he found his mother had been buried a week. His feelings can better be imagined than described.

On his return, he told me that his career in the world was at an end, that his mother did not require his services any longer, and that he had concluded to enter some religious order. I was not at all surprised as I had always noticed that my friend's inclinations led to such a life. He was not at first decided which order to join, but in meeting Father Thiery, who was stationed at that time at 16th St., the conclusion was soon reached. Thus writes Mr. Heide.

When Hermann Blumensaat entered the novitiate at Sault-au-Recollect in April 1874 he was in his thirtieth year and had not made a college course of studies. He knew Latin, however, and so, after a few months teaching and prefecting at Fordham, he was sent for his philosophy to Woodstock and there he took his vows, April 12, 1876. After finishing his philosophy he spent a year at St. Francis Xavier's, New York, as prefect and teacher of German. The following year he was sent to Woodstock for his theology and there he was ordained priest in 1882. For the four years after his ordination he was assistant to Father Durthaller then Pastor of the German Congregation in 87th St., New York. Here Father Blumensaat endeared himself to the people by his devotedness and he is still remembered by the old parishioners, though the parish has passed out of our charge. In 1887 he made his tertianship at Frederick under Father Perron and this year over he was sent as chaplain to the Almshouse and Workhouse on Blackwell's Island. Here he spent the last fourteen years of his life. What Blackwell's Island and the work there is he has described in a contribution to the LETTERS, vol. xxiii., p. 78. It is as follows: "You ask me for a description of Blackwell's Island and an account of the work our Fathers are doing there. Blackwell's Island is a narrow strip of land, two miles in length, between the shores of New York and the eastern district of Brooklyn. It is covered with five city institutions, two of them with their many buildings looking like villages. These five institutions comprise the Women's Lunatic Asylum having about 2000 inmates, the Workhouse with 1500, the Almshouse with 2200, the Penitentiary with 1200, and lastly the City Hospital with 1000. Each of these has a chapel. In each of them there is divine service on Sunday, in some also on week days. The Catholic inmates of the first are in number

three-fourths of the total. Obedience has placed under my spiritual care this great work, besides the regular work of attending to the sick and the dying. The poor and the disorderly classes of New York are mostly indifferent Christians and many, compelled by misery and misdemeanor, drift to the Island to find there the priceless gift of reconciliation with God. The chaplain's life is one of steady occupation. The inmates indeed change, hundreds go, hundreds come, but the work remains the same. One week finished, its successor brings along the same trouble of reclaiming the unfortunate and the wicked. When you pass down in a boat along Blackwell's Island and see its green sward and leafy trees, and massive monumental buildings, perhaps you may think it a fine place to live in, but under those roofs a great amount of misery, sin and shame is hidden, from which in many instances death is the only relief. And years come and years go, but that misery ever remains the same. Many a one who started in life with bright hopes, is carried away from here to an unknown grave in Potter's Field. Many of those sent to the Island want to die as good Catholics, but they do not want to live as such. Some of Ours call the Island "the drag net of God" and it is true; for many of its inhabitants would never receive the sacraments, had they remained in their own abodes in the slums of the city, whilst here they find peace with their God."

It was among these poor outcasts that Father Blumensaat spent the best part of his religious life. Kept busy all day long in ministering to their spiritual needs he was liable to be called at any hour of the night to attend the dying. He never took a vacation, nor even left the island, except for his annual retreat or for a few hours on Thursday, when he came to the city for his weekly confession. To this life, which would seem monotonous to one not interested in his work as he was, there was but one interruption and that was when a call came to fill a dangerous post. In September, 1892, New York was threatened with the cholera. The patients arriving from Europe, where the disease was making great havoc, were quarantined on Swinburne Island in the lower bay. A priest was needed for these stricken emigrants and there was a call for one who would be willing to be quarantined with them. Father Blumensaat was asked to go. At five o'clock he received the order and at six he was en route for the city. He remained two weeks on the Island when the epidemic abated and he returned again to Blackwell's to spend there the rest of his life. He wrote a modest account of this exploit for the LETTERS, which will be found in vol. xxi. p. 366.

The following nine years he spent in his work on Blackwell's Island ever with the same devotedness and gaining more and more the esteem and affection of the poor and suffering as well as of the officials who were witnesses of his

zeal and charity. His knowledge of German and French enabled him to pick up a sufficient knowledge of Polish and Spanish to help the emigrants who came under his care and thus he was able to be of universal service. He kept his strength and good health till Holy Week, 1901, when owing to overwork and exposure he was attacked with pneumonia. He came to St. Francis Xavier's, and that he might have careful nursing he was sent to the St. Vincent's Hospital. Here the pneumonia assumed a more serious form and weakened his power of resistance very much. However, under the good care he there received he rallied, but a relapse took place and he died on May 5 in the fifty-seventh year of his life. His last moments were quiet and he was fully resigned. The anxiety of the nurses from the Island who came over to see him or to enquire about his health was a proof how much he was loved, and still greater that some of them followed his remains to Fordham, and later had the Holy Sacrifice offered for the repose of his soul.—R. I. P.

Father Andrew I. O'Neill.

Father Andrew I. O'Neill, S. J., for many years superintendent of schools of the Holy Family Parish Chicago, passed away on Friday afternoon, Sept. 13 after a short illness.

Father O'Neill was one of the pioneer Catholic educators in Chicago, and one of the best known of the Catholic clergy in the city. He has been associated here with the Jesuit Fathers in their educational work for thirty-six years. He was born in County Wicklow, Ireland, Jan. 16, 1828, and after coming to St. Louis in 1848, where he was employed for six years at the old Planters' House, he entered the novitiate of the Jesuits at Florissant, Mo., July 19 1854. After the two years' novitiate life, he took up the prescribed course of classical studies, passing from them to his course of philosophy, at St. Louis University in the fall of 1858. From 1860 to 1862 he filled the position of Prefect in the University, holding also the chair of rhetoric. During this time he prepared himself for admission to Holy Orders. Admitted to the priesthood in 1863, he was called to Cincinnati to take charge of the parish schools connected with St. Francis Xavier's Church.

Recognizing in Father O'Neill abilities for school organization and management, the Provincial, at the request of Father Damen the great missionary, appointed him to the position of Superintendent of Schools of the Holy Family Church in Chicago. He assumed his duties in the Fall of 1864, and from that period to within a short time ago these schools have been under his control.

When Father O'Neill came to this city he found a comparatively small school building on May and Eleventh streets.

He leaves six well organized schools as a testimony of the zealous efforts he put forth in the cause of Catholic education. His schools are among the largest and best organized in the Northwest.

The building of the first large school on Morgan street was commenced in July, 1864, and completed at a cost of $60,000. During its first year the register of pupils ran up to 1058. There have been as many as 2000 pupils in attendance at this school at one time. Branch schools soon became necessary, and in 1866 St. Stanislaus' School, Eighteenth and Johnson streets, was begun. Subsequently this school passed under the control of the Sacred Heart Parish, upon its organization in 1872. In 1872 St. Veronica's School, Nineteenth and Van Horn streets, was built. This school afterwards became St. Pius' School. In 1868 Father O'Neill found these various buildings inadequate to the needs of the parish, and was obliged to rent a large frame structure on Maxwell street, near Jefferson street. This school became so popular, and in consequence so crowded, that it was deemed necessary to build the St. Aloysius' School, at 210 Maxwell street at a cost of $40,000. Later came the Guardian Angel School, on Forquer street, in 1874, and in 1878 St. Joseph's, also a primary, on West Thirteenth street. In October, 1887 St. Agnes', May and West Fourteenth streets, was erected. Including the grounds, it cost about $14,000.

Father O'Neill was very materially assisted in his educational work by the Sunday School Association, a society he himself had established in January, 1868. The success of this work may be judged from the society's report for the months of September, October and November, 1868. The average Sunday School attendance per month was 2626. There were distributed during these three months 213,600 pages of Sunday School matter. Early in his career, Father O'Neill, consonantly with the aid of the Sunday School Association, began editing a small magazine for children, "The Sunday School Messenger," to which by degrees he added "The Sunday School Companion" and "The Mirror." Although Father O'Neill had been relieved of duties of school superintendence some time ago, he continued to edit these magazines until his death.

Father O'Neill will be missed by many Chicagoans, but most of all by those themselves instructed under him in his younger days, who have children that were growing up under the same direction, and who felt the same reverence and love for him as his life drew to its close. To these and to their parents, the death of their friend and benefactor will prove a sad loss. The crowds who sought news of him when his illness became known, and the steady stream of visitors who came to view his remains as they lay in the parochial residence or in the church, give ample evidence of the universal affection which was shown him. Throughout the parish,

and even beyond its limits, his brethren were accosted and solicitous inquiries made as to his condition. Father O'Neill needed no other testimony of his labors, no other sign of the deep, sweet influence he exercised over the hearts of those who were under his care. In life his work had been amongst children, and in remembrance of his pious zeal for their welfare a special Mass, at which the parochial children attended, was celebrated on the morning of the funeral obsequies. The simple funeral Mass itself was said at ten o'clock on Monday Sept. 16, in the presence of a vast concourse of priests and people, Rt. Rev. Bishop Muldoon giving the last benediction. A large number of people attended the funeral to Calvary, where he was buried in the ground of the Society of Jesus.

Father O'Neill belonged to that class of men who accomplish a vast deal of work in their lives, but the pressure of whose energy is so unobtrusive, so unostentatious, and yet so thoroughly zealous, that without apparent effort they succeed in leaving behind them the most incredible results. Perhaps the very first thing to be noted in him was this quiet efficacious way of his. It is the way to success in the labors of life, whether temporal or spiritual. It is the way of God in his dealings with men.—R. I. P.

Father Daniel F. Haugh.

Born in Limerick, Nov. 27, 1849; entered Society in Frederick, Aug. 23, 1858; ordained at Woodstock, June 20, 1874; died in Georgetown University Hospital Jan. 6, 1902.

On the 6th of January last in Georgetown University Hospital, Father Haugh peacefully breathed his last. He had not been a well man since he left Woodstock, on account of health, at the end of his third year of theology in 1874. He was sent to various places in various capacities—to Worcester as prefect, to Colorado and California, to the Frederick missions and to Conewago and Boston as operarius; to Bohemia and Providence and to Conewago as superior—but no change gave him any permanent benefit; and for the last three years he spent a great part of his time in hospitals. Last summer he was sent from the hospital in Philadelphia to be prefect of a corridor in Georgetown College. He had studied there as a boy and taught there as a scholastic, and in the providence of God he returned there to die. The attacks to which he was subject now became so frequent and severe that he could not possibly hold out much longer; so that finally he was sent, on the 26th of December, jaundiced and suffering to the University Hospital. The Doctors said that his trouble came from gall-stones, and that an operation would be necessary. He referred them to his superiors. They consented, and the operation was performed on Thursday the

2nd of January, with the result that four large gall-stones were removed. On Friday night his condition was precarious, and he received the last sacraments. Saturday he rallied, and on Sunday he seemed to be his old self again, bright and even playful. Everybody that saw him was delighted with the promise he gave of recovery, but Sunday night a change set in and at half past eight Monday morning he died.

Father Haugh taught different classes of humanities—as they were called then—at Georgetown College from '62 to '68. As a teacher he was systematic, thorough and enthusiastic, and successful not only in bringing his classes up to the required standard but even in inspiring them with a love of study. In September 1869 he began his second year of philosophy in Woodstock. Of his life there, and of Woodstock in those early days, Father M. J. Byrnes has given us a description, that we think it will please the old pioneers and interest the younger generation if we reproduce it in full:—

"The new House of Studies at Woodstock," writes Father Byrnes, "had been visited, at intervals, and thoroughly discussed by the Fathers and elder brethren when we received our formal invitation to its hospitable portals. We had eagerly looked forward to its opening, and came by the shortest routes, a goodly number from nearly all the colleges of the Province. In a few days the tide set in from New York and Canada and Missouri, and we fraternized in true Jesuit style. The cordial way in which we mingled together was a delight to ourselves as well as a scource of much rejoicing to the professors and especially to Father Paresce, the founder and first Rector. Who of the first colonists can forget those days? No better test of the discipline of the Society could have been given than the spirit of charity which united at once all ranks and classes of the community in close intimacy and a rivalry without guile. Thus, the devoted labors of many anxious years had borne fruit, and the blessing of heaven upon our union was no less visible than its material benefits. There, upon a lofty slope in the comparative solitudes, rose a fine structure, spacious, well-appointed for those early days, and adapted to our peculiar needs and uses. The gray granite building without much pretense to architectural beauty, but massive, solid and stately, was a striking contrast to its immediate surroundings. Those who to-day look upon its graded terraces, its well-built avenues of approach, its rustic bridges and flowered spaces, and rows of interlacing shade-trees, can have no idea of its rough and wild features at that period; for it hardly presented more than the appearance of a pioneer clearing then. Outside of the white chateau everything had to be made except the ground. But we were very happy and busy. Within and without, the newness and freshness of our life

provoked suggestions and gave an impetus to a thousand activities.

"From the very beginning of what to us was an ideal settlement, Father Haugh made a marked and most agreeable impression upon all, friends as well as strangers. His native qualities of head and heart seemed to expand under the influence of the new existence. His genial and frank nature made him an agreeable and helpful companion. We have often seen him the centre of some happy group attracted by the enthusiasm which was like an atmosphere around him, and by the quaint humor as well as the adventurous spirit in which he was always ready to enter into any scheme that promised a new experience. Along the river, and through the woods, and over the hills that stretch away into Howard County, exploring expeditions were frequent in our days. On holidays bands were made up, and we took the high road or the bridle path according as fancy led, until there was not an inviting spot in the country around that we had not visited and marked out for future excursions. These were our long walks which usually were timed so as to ensure our return for dinner; but often, in the late spring, when the weather began to be steady, we planned outings for all-day, taking our lunch baskets along and dining at midday in some pleasant grove or by the banks of the Patapsco which grew more open and embowered as we followed the trail in the woods rearward of the house. Of such parties Fr. Haugh was ever the leader and inspiration. We knew no weariness on those romantic expeditions. His sturdy frame and robust health were equal to any challenge, and his unfailing good nature and bright stories kept pace with every mile we travelled, whether in the buoyancy of the early morning or in the home-coming at twilight. He loved the open air, and nothing pleased him more than to exert his activity or his skill in any game that chanced. This passion for exercise and the unrestrained freedom of woods and fields were alike suited to his temperament and vigor, and, no doubt, kept him in that excellent condition which marked his health at Woodstock up to his fourth year of theology. It was in that eventful year, which usually demands so severe a strain, that he began to show signs of exhaustion. His application at that time was almost uninterrupted, and so shattered his nerves that he had of necessity to interrupt his studies; nor did he ever afterwards quite recover his pristine vitality.

"Father Haugh had, from the commencement of his course thrown himself into his studies with the same energy and zest that he displayed in outward exercises of whatever kind. His ardent love of knowledge and his indomitable resolution in its pursuit showed themselves conspicuously throughout his whole career. He out-faced every difficulty and never allowed himself any peace of mind while there was a doubt to be solved. The distinguished professors of that

day often welcomed him as a visitor to their rooms to satisfy himself on some points which he had not understood fully at lectures or recitations. He searched for hours, during times of intermission, in private libraries in order to clear up an obscurity or add to his information. Often have we seen him thus engaged, and so completely absorbed in his volumes as not to heed anything going on around him. He had a real art, during ordinary recreations, in introducing subjects of discussion upon problems connected with class matter. He would even pretend to take opposite sides with his companions in order thereby to fix certainty of his own principles or widen the scope of his conclusions.

"But it was in the formal conflicts of the schools, when he came armed against his adversary, that his intellectual rescources and his manner were shown to best advantage. His impetuous style in argument reflected the thorough earnestness and confidence with which he defended his thesis; and when some fair objection, whose technical form had not been foreseen, was presented to him unexpectedly, we used to wait with bated breath to see how he would grapple with it. On such occasions, it was his habit to pass his hands through his hair, to move uneasily from side to side, and to assume a look of vehement opposition. This had the effect of brightening the assembly; for they knew that if there was any possible loophole of escape, he would find it. And when, perhaps by a suggestion from the professor's chair, *sub halitu* he caught the luminous word, the triumphant way in which he beamed as if from a superior height and brought out the proper distinction, was the signal for a burst of merriment from teachers and scholars alike. In those intellectual tilts and manœuvres, whether in or out of class, Fr. Haugh's curious subtlety was a perpetual feast. And yet, the character which joyed in these battles royal was singularly well-balanced and tender. If he had impulses, his best friends knew that their expression betokened the convictions of a sincere, upright and fearless soul. He never cherished suspicions; and hypocrisy was abhorrent to him. Yet he was shrewd and of practical good sense in matters affecting his own welfare or that of his friends. This happy blending of traits, so often obstructive of each other, made him a wise and trusted adviser. Open to sympathy and sound of judgment, his innermost nature showed truest and most noble in the secret sorrow or trouble that was confided to him. Then, one beheld the extent of his self-sacrifice and the liberality, as well as the depth, of his affection. Such, I fear not to say, was the candid appreciation of all who had the privilege of knowing him intimately in his Woodstock days.

"The religious side of the man was admirable. Habitually cheerful as he was, and full of pleasant chat in hours of ease and social intercourse, one could not but observe that instinctive delicacy which governed him even in his gayer,

moods. Though straightforward, and, at times, impulsive his freest words conveyed no sense of bitterness or tone of disregard; even when he carricatured some palpable weakness or brought to light some hidden escapade in the midst of which the blushing offender had been surprised by the vigilance of the Father Minister, the most sensitive among us could not but join in the laugh at our expense. As he was studious to guard against all breaches of fraternal charity in act, so was he, with the same liberal spirit, swift to forgiveness and seemingly oblivious, in the case of the absent, of anything in them calculated to give offence. It was not any wonder that this character of benevolence, as rare as it is estimable, made him beloved of all with whom he came in contact.

"He was faithful also to the exercises of our daily routine at Woodstock and, though his piety was not of the emotional or demonstrative kind, it was distinguished by solidity and constancy. Grave, dignified and sedate in times of silence and study, you would scarcely recognize the animated and joyous Mr. Haugh of the long tramp and the ball-alley. Of his filial respect towards his superiors and masters, we may safely affirm that no one had more; and no one had a greater share in their affection. Simple in manners and gracious in their simplicity, they found in him a congenial companion who both amused them with his original stories and informed them upon many points, desirable to be known, concerning native character, customs and peculiarities. So, it happened that he became a favorite with our Professors on their trips in the neighborhood, and was consulted by preference, on those familiar topics, the comprehension of which is, for the new teacher in a strange land, a necessary acquirement.

"It will be readily perceived from these few haphazard reminiscences which his fellow-novice and fellow-student gratefully recalls of a generation ago, that Father Haugh had a strong and positive character, cultivated and expanded under happy influences, and sweetened by a large infusion of those gifts and attainments, which, exercised in their proper sphere, make companionship at home edifying and delightful, and win reverence and conciliation abroad. His highest ambition was to fit himself for the work of the Society and be a credit to it in word and deed. He met with a varied experience afterwards in many missionary fields, and in all of them those excellent qualities which we had formerly known and loved won him esteem and love."

It is pleasant to note that the estimate of Father Haugh's character given in the letter we have just quoted, is expressed in almost identical terms by others who knew him later and in different conditions. Thus "The Chieftain" of Pueblo, Colorado, after announcing his death, says: "Father Haugh will be well remembered by the old Catholics of Pueblo as he was pastor of the first St. Ignatius Church, that was after-

ward burned down about twenty years ago. It was during his pastorate that St. Patrick's Church was built. There was universal regret among the Catholics when he was called away from the Pueblo mission. He was extremely popular among the Catholics and the citizens generally, and accomplished a great amount of good while in Pueblo. Father Haugh was a genial, kind and companionable gentleman—a good, pious and zealous priest with charity in great abundance for the poor and unfortunate." And the editor enhances this tribute when he says in a private letter. "I also engaged a Mass for him and offered up my Holy Communion yesterday for the same intention." And nearly thirty years after he entered Woodstock, when he was stationed at Bohemia, he won the respect and love of people, and bishop. After speaking of the love of the people for him, the Very Rev. John Connelly, chancellor of the diocese, writes: "As for the clergy of this diocese, I am sure that one and all felt towards Father Haugh sentiments much akin to my own. And for myself, my love and respect for him were those of a son towards his father. After the lapse of time since we consigned his body to the dust, it may be consoling to recall the form and behold the figure as viewed through the critical eyes of his brother priests of the secular ministry. In the first place, he was one of Nature's noblemen. To meet him was to wish for a more extended acquaintance. I confess that in this respect his intercourse and bearing always exerted an uplifting influence upon me. His kindly, considerate, generous, hospitable spirit won him the hearts of the clergy. There was nothing artificial in his friendship, nothing feigned in his generous impulses, nothing compromising in his unswerving principles. These traits were so characteristic of him that I often felt that his adherence to right, his devotedness to truth, his espousal of the just cause regardless of expediency, his heroic spirit of self-sacrifice could be carried to the point of chivalry. During the incumbency of Bishop Curtis he was often called upon to preside at our Diocesan Conferences. Always diffident and painstaking in the preliminary work and in actual conference, he was ever master of the subjects discussed. But it was not his head so much as his heart that won our love and esteem; and the nobleman by nature becomes far more exalted when viewed under the influence of divine grace. To my mind, he was the typical 'Sogarth Aroon.' It is this feature of his character that I most fondly cherish; it is this priestly character and sacerdotal bearing that I could evoke from the memory of the dead to insert it into my own life. This primary quality of priest was so natural and proper to him, that even in the most familiar intercourse he could not divest himself of it. The dignity of the priest marked his every step; and yet his fatherly solicitude, his sympathetic manner, his tender heart inspired confidence at every turn.

It seems to me that it is such loftiness of mind and purpose, such nobility of moral character, such sympathetic disposition of the soul that in all times makes the truly apostolic priest—the typical Sogarth Aroon. As a simple priest and as an official of the diocese, I can bear testimony to the good that he did, to the spirit of peace that he fostered and sought to extend."

It would be too long to quote all the beautiful things that have been said of Father Haugh, but we cannot refrain from citing a prominent priest who condensed so much in the words: "I shall ever cherish his memory and will unite him in all Masses and prayers with all my own beloved dead."

And so in the East and in the West, in the beginning of his life and at the end, people and priest, regular and secular, agree in their estimate of his character. The seal is set to their appreciation by the Rt. Rev. A. A. Curtis, the revered Bishop of Wilmington when Father Haugh was pastor of Bohemia. "The late Father Haugh," he writes, "had the high esteem and thorough good will of every one in Wilmington. To the bishop he was always much more than simply loyal. For he was ready to go far beyond what would have satisfied simple loyalty. He interested himself genuinely in all concerning the diocese at large no less than in everything gratifying the bishop personally. No one ever desired his aid without finding him willing and glad to render it to the uttermost. It is needless to add after this that his life and character in private won everybody's highest respect not unaccompanied by any means with that which does not always go with respect, namely, affection. May he rest in peace, and when called to follow him, may we leave behind us an odor as good."

We would only add a word about his sense of duty and obedience. He was painstaking and diligent in preparing sermons, instructions and retreats, as is evidenced by the large mass of well-ordered notes he left behind. He was a faithful student of moral theology and attained a reputation as a moralist. His obedience ended only with his life.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From March to June 1902.

	Age	Time	Place
Fr. William Spillman	70	Mar. 3	Kingston, Jamaica
Fr. Edward V. Boursaud	62	Mar. 19	Frederick, Md.
Fr. Nicholas Russo	57	Apr. 1	St. Vincent's Hosp. N. Y.
Br. John Hogan	47	Apr. 4	Frederick, Md.
Br. Joseph Godet	68	Apr. 26	St. Boniface, Manitoba
Br. Constantine Lenz	65	May 8	St. Charles, Mo.
Fr. Henry Imoda	70	May 12	San Francisco, Cal.
Br. Edmund Shanahan	66	May 25	St. F. Xavier's, N. Y.

Requiescant in Pace.

VARIA.

Austria.—*Innsbruck.*— Father Fonck's work on the parables will soon be published. Father Noldin's *summa theologiæ moralis* has already appeared. Father Müller has begun to print his dogma lectures *in usum privatum auditorum*. On the second Sunday after Easter Father Nilles celebrated the fiftieth anniversary of his ordination. The annual retreat to the seminarians, January 1–10, was given by Father Hurter.

Belgium.—*The House of Retreats* founded at Lierre three years ago has published its report for 1901. In the past year there have been 57 retreats at this house and they have been followed by 2544 men; this is ten more retreats than the preceding year, and 534 more men. It should be remembered that these are all retreats in which the men live at the House for at least three days and receive the sacraments before leaving and spend the days in silence and prayer, with reading at meals, etc. One of the most consoling results of these retreats is that not only do many persevere, but a good number become real apostles. In their families, at the club and in the factories they profit of a favorable occasion to give a word of good advice, and use their endeavors to bring their companions who may have fallen away back to the sacraments and even to make a retreat. Many of them, too, after their retreat become of great help to the parish priests in works of charity and zeal.

Boston College.—Since Harvard University has refused to admit our graduates to the Law Department, on an equal footing with other students, it is interesting and instructive to note the success of the last Boston College students who entered Harvard before the restriction was placed. They were students of our class of '98, and graduated from Harvard Law School last summer. They were so successful that when the Dean of the Law Faculty was asked by a very prominent New York law firm to recommend two law graduates to them, he selected two graduates of Boston College. The Board of Regents in New York has admitted our college to be ranked in the same standing as that of other colleges, without any restriction or qualification. We have heard privately that Harvard may rescind its ruling before long.

The French course in the college deserves some notice. It is under the direction of Prof. M. de Moreira, who was educated by our Fathers in France. He teaches every French class in the college, and as a consequence most satisfactory work has been the result. He has a French Academy for advanced students, which meets once a week after school hours. In this Academy the students give essays in French and hold French debates. Under Mr. de Moreira's direction two French comedies were presented in February. An audience of 1500 was present, and the work of the students was highly gratifying. Prof. de Moreira gave a course of four French lectures to the public in our hall during Lent. These were also well attended.

Our prize debate was held on April 2. The gold medal was given by Hon. John H. McNamee, Mayor of Cambridge. He said to his friends afterwards that he had esteemed it a great privilege to be permitted to contribute the medal, and he enjoyed the debate exceedingly. He was a student of the college for about three years from 1867. The chairman of the judges was Prof. Ford, of Harvard University.

We hope to greatly benefit college athletics by the new athletic field on Massachusetts Ave. It seemed an almost hopeless task to grade the field and fill it in, but during the winter and spring the city authorities have very accommodatingly consented to dump thousands of loads of ashes there, and now the field is practically ready for baseball practice. Hitherto we have had no proper place of our own for practice. With the completion of the field we expect to accomplish something in the athletic world.

In the spiritual work of the college the senior sodality changed its hour of meetings. Before this the meetings were held during school hours and of course many students attended just to escape class. With the change their spirit of sacrifice was tested and the attendance has been satisfactory. They meet before school at 8.30.

During the past twelve months, Boston College has received $17,000 for scholarships.

Brazil.—*Mission of the Roman Province.*—Our colleges reopened last February with an increase. The College of St. Louis, at Itu, has at present 425 boarders, Anchieta College at Nova Friburgo 200. A large wing is in construction which will be soon finished and this college will have room for many more boarders. Father Galanti, your correspondent for many years, has issued the second edition of his English Grammar and a second volume of his History of Brazil, a work which is much esteemed. Our Fathers receive many applications for missions and retreats from Bishops and parish priests, unfortunately we have but few Fathers to send.

Our residence at Sao Paulo with three Fathers and two Brothers is doing good and fruitful work. The excitement

gotten up last year by a handful of anti-clericals against the religious communities in this city has quieted down and, contrary to the expectations of our enemies, has created a remarkable reaction in our favor, and it is believed that it is for this very reason that we have an increase in the number of our students and in attendance at our churches. The election for a new Presdent of the Brazilian Republic took place last March. Everything went off quietly and with apparent indifference, as the people as a whole care very little for the Republic, claiming that they were more prosperous under the Empire. The President-elect, Consilheiro Francisco de Paula Rodriguez Alvez, the late Governor of the State of Sao Paulo, is a good and religious man. Protestant ministers, hailing mostly from North America, are working harm in this country in spreading broadcast Bibles and tracts. In the interior they succeed in getting hold of a few ignorant and needy people, as these new apostles have plenty of money to spend in making converts. They do, however, great harm by their schools. Our Bishops and priests begin to realize the danger which threatens them and are laboring to counteract the evil by sending zealous missionaries into the country districts. These reap great fruit; wherever the Catholic missionary has worked for a short time the Protesant ministers are obliged to seek new pastures.—*Fr. Guidi.*

The Mission of the German Province.—Our college at Sao Leopoldo was last year officially recognized as a Gymnasium. It had 240 boarders. The pro-seminary at Parecy-Novo, now also recognized as a college, has 75 seminarians, mostly Italians, some Germans, and three or four Brazilians. A part of the new college was built last year, as the old college is too small. The new building three stories high will present a fine appearance. The college at Pelotas has 240 boarders, all day scholars. We have had the Christian Brothers from France in our neighborhood for more than a year. They are doing well and their schools are popular and well attended. The Benedictine Fathers of the Beuron Congregation are working quietly; they have organized three or four abbeys but are hard pressed for subjects, since they can get hardly any here and are obliged to depend on Europe for recruits. We have had for the past four years French Capuchins, working especially among the Italians. They have already a novitiate and scholasticate of their own and just now are expecting forty new members from France whence they have been driven by the Waldeck-Rousseau law against religious.

Buffalo Mission.—*Cleveland.* — Father John Zahm, some years ago Rector of Canisius College, Buffalo, on April 21 was appointed Rector of Ignatius College, Cleveland.

Toledo.- St. John Berchmans' College. A new building for the use of this college has been recently finished and was

dedicated with appropriate ceremonies on May 14. Bishop Hortsmann blessed the college and preached a sermon in praise of the Society and its work for education. For three evenings receptions were given at the college and the new building thrown open for the inspection of the guests.

China.—*Massacre of Jesuits.*—A telegram from the Procurator of our Missions brings the sad news that the Catholic Mission southwest of Wei-Hien and Taining-Fu in the Province of Tche-li has been destroyed, and its Superior, Father Lomüller, killed. Telegraphic information from English sources adds that the martyr's head was carried about the country to the terror of the Catholics. Father Victor Lomüller was barely fifty years old and belonged to a distinguished family of Alsace. His father had been before 1870, controller of finances in Schlettstadt. Father Lomüller had adopted the profession of an army surgeon and had already reached the grade of surgeon-general when he entered the novitiate of St. Acheul. For thirteen years he had labored indefatigably and with great success in China. It is feared that Father Finck—another Alsatian—of whom there is no trace, has shared the fate of Father Lomüller.—*Germania*, May 21.

The German Lloyd steamer "Krefeld" has brought to Germany 175 ancient Chinese bronze guns, which formerly stood on the walls of Pekin, and, according to inscriptions upon them, were cast between 200 and 250 years ago in Chinese arsenals under the superintendence of the Jesuits. It is stated that the more highly ornamented pieces of cannon are to be placed in the Naval Museum, while the remainder are to be melted for the sake of the bronze.

England.—*Success of Ours at Oxford.*—The following Catholic names appear on the Classical Honours list issued in April by the Moderators at Oxford. The names appear in alphabetical order.

Class I.	*Class II.*
J. W. Glassson, Corpus Christi	H. E. Tulford, Balliol
C. C. Lattey, Pope's Hall	E. J. Kylie, Balliol
I. C. Scoles, Pope's Hall	C. D. Plater, Pope's Hall.

From this it will be seen that the Jesuit students from Pope's Hall, formerly Clarke's Hall, achieved a success which, considering the size of the Hall, is probably a record in the history of the University. The Hall which has room for only a dozen students, distributed over the whole four years' course, was represented by three candidates at the recent examination, and all these were successful. Indeed, the Hall, which was opened by the late Father Richard Clarke, S. J., only six years ago has had a history during that time of which very large colleges in the University might be justly proud. Starting with four students in 1896, of whom two broke down in health, the first examination at

which the Hall presented candidates was Moderations in 1898, when one of the two obtained 1st class honours, and the other 2nd class honours in Classics. In 1899 the Hall secured one 1st class honours in Mathematical Moderations, one 2nd class honours and one 3rd class honours in Classics. In 1900 the score was one 1st class and one 2nd class honours in Classical "Greats" — the final degree examination; one 1st class in Mathematical Moderations, and one 2nd class in Classical Moderations. In 1901, one 1st in Mathematical Greats, and one 1st and one 2nd in Classical Moderations. As nearly all these young Jesuits have been educated either at Stonyhurst, at Beaumont, or at Mount St. Mary's, such excellent results, as soon as they are brought into open competition with the picked students of all the leading public schools, who are the holders of the innumerable scholarships in the University, go to show that after all our Catholic colleges are, to say the least, not so very far behind the best Protestant schools in the country, either in the soundness of their general education, or in the special culture of the classics.—*The Tablet.*

Father Pope of Oxford a St. Louis Boy.—James Joseph O'Fallon, '46, son of Col. John O'Fallon, so closely connected with the history and development of St. Louis, was buried at Bellefontaine, April 7. The death of Mr. O'Fallon brings to our mind a fact which may strike some of our readers as rather unusual. It was well announced through Catholic periodicals a few years ago and is now pretty well known that there is a Jesuit house of studies in Oxford, one of the halls of the University. But it is not so well known in this country that an old St. Louis boy is the superior of that house. The sister of James O'Fallon became the wife of Dr. Charles Pope, the dean of the faculty of St. Louis Medical. Their son is now Father John O'Fallon Pope, S. J., head of Pope's Hall, Oxford. We may hope that when Missouri selects her men for the two Rhodesian scholarships, the boys of the St. Louis University will be found up to the requirements, and that Pope's Hall may be the rendezvous of some of them.—*The Fleur de Lis,*

This Hall was first called Campion Hall, but the title was not accepted by the University and it had to be changed to Clarke's Hall. It was thought that this name could be kept, as a memorial to Father Clarke, but in the Lent term, 1902, Father Pope was gazetted Licensed Master, to hold the Hall in his own name. It will therefore in future be known in the University as Pope's Hall.

The Armorial Bearings of St. Ignatius at Stonyhurst.—The "Stonyhurst Magazine" informs us that last summer there was added to the armorial shields already embellishing the window of the great staircase at Stonyhurst the arms of St. Ignatius of Loyola. These arms are represented, not in

the usual way by a twofold division of the shield, one division representing the seven bars of Oñaz and the other the wolves and pot of Loyola, but by a *fourfold* division of the shield, two quarters representing the bands and two the wolves and pot. In heraldic speech the blazon of the escutcheon would be described as follows: Quarterly, first and fourth vert, three bendlets (or in common parlance three gold bendlets upon a green field), for Oñaz; second and third argent (silver), two wolves respecting each other, rampant against a fleshpot or cauldron suspended from a pothanger sable (black), for Loyola. In fewer words a herald would tell us that this is an escutcheon of Oñaz quartering Loyola. The reason for adopting this fourfold division is, that probably it was the true armorial bearings of St. Ignatius when he was in the world. After he left the world his elder brother established in his family what in Spanish is called a *mayorazo* or primogenitureship, and as part of this important proceeding he very particularly describes the arms that his descendants were to bear. The shield was to be divided per pale, as heralds say; in other words into two halves by a straight line drawn from top to bottom; the dexter to display the seven bands of Oñaz and the sinister the pot and wolves. Now it not certain but probable that Don Martin made this change in the armorial bearings. If so the older fourfold division was the true armorial bearings of St. Ignatius and as such has been represented at Stonyhurst. The escutcheon has been ensigned with a clerical hat, instead of the helmet, and for motto—his family had none—the saint's own personal motto has been chosen, *Ad Majorem Dei Gloriam*.

France.—*Father Carlos Sommervogel* died unexpectedly in Paris during the night of May 3rd. He was found dead in his bed on the morning of May 4th. The celebrated bibliographer, who was always cheerfully ready to place his vast knowledge at the service of others, among them many German scholars, was born in Strasburg January 8, 1834, and entered the Society of Jesus February 2, 1852. He worked during the greater part of his life on the bibliography of the Society of Jesus, at first as assistant to the Fathers Augustin and Aloysius de Backer, and later as their successor. The new edition of the "Bibliographie" was completed by Father Sommervogel in 1900 in nine folio volumes. His new and greatly enlarged edition of Carayon on Historical Works concerning the Society of Jesus is ready for the press. From his quiet seclusion in the Rue Monsieur the venerable scholar was driven in his old age by the law Waldeck-Rousseau which did not sweeten the last days of a life consecrated to severe scientific labors. Such are some of the achievements of which "cultured liberalism" may boast. — Berlin *Germania*, May 17.

Georgetown College. — *Medical School.*—Professor Adams, recently elected President of the Medical Society of the District of Columbia, organized a medical society this winter among the students. Its object is to encourage the discussion of medical subjects. Papers are read and discussed by the fourth year students and those of the third year present pathological specimens. The meetings are bi-monthly and have met with much success.

Law School.—The chief events of interest have been the public debates; one was held in Gaston Hall on February 20, the other at the National Theatre on May 29. For the last the Faculty offered a prize of $100 in law books. The Judges were three Associate Justices of the U. S. Supreme Court, Justices White, Peckham and McKenna.

The College.—The Philodemic Society has concluded a very successful year. The members have manifested great interest in the debates. On April 16, the Merrick Debate was held in Gaston Hall. The judges were U. S. Senators Dillingham, of Vermont and Patterson of Colorado, and Associate Justice Shephard of the District Court of Appeals.

During the month of March the following public lectures were given: "Joan of Arc" by Mr. E. D. F. Brady; "Sitting on Bayonets" by Mr. Thomas P. Connery, and "The Birds about the College" by Dr. Judd. On March 1 the Sodality provided an entertainment, consisting of readings from Shakespeare by Prof. Koehler.

A series of lectures was also held in Gaston Hall in behalf of the new parish hall for Holy Trinity Church. There were three illustrated lectures, two on the Holy Land by Prof. Turner, the third on "Loyola and Education" by Father John F. X. O'Conor Vice-President of Gonzaga College.

This year the May devotions have been conducted on a new plan; the discourses have been delivered by the students on the following subjects: First week, Our Lady and our Alma Mater; second week, Our Lady's Images at Georgetown; third week, Our Lady and our Patrons; fourth week, Our Lady and our Country. They have pleased everybody. A handsome May altar, the expense of which was borne by one of the sodalists, was erected under the care of Br. Shroen at the right of the main altar in the Dahlgren Chapel.

Germany.—*A tribute to our Fathers.*—Deputy Spahn, a distinguished member of the German Parliament, recently asked the Government "Why the Bundesrath had not acted upon the law passed three times by the Reichstag, admitting the Society into Germany." In the course of his brilliant speech he paid the following tribute to the literary and scientific work of German Jesuits, which we have summarized for the benefit of our readers:—

"In whatever branch scientific progress has been made during the nineteenth century the German Jesuits are dis-

tinguished contributors. In history we have Father Ehrle, Prefect of the Vatican Library, one of the editors of the "Archives for Medieval History and Literature," and author of the great "Historia Bibliothecæ Pontificum;" Father Braunsberger, whose "Epistulæ et Acta Canisii" have been called by Protestant historians a most valuable contribution to the history of the Reformation. Then we have Father Beissel's numerous publications on Christian art; Father Baumgartner's magnificent "History of Universal Literature"—of which thus far four volumes have appeared—and many other literary productions by the same author. Father Kreiten's critical essays; the many volumes of the "Analecta Hymnica Medii ævi" by Father Dreves and Father Blume; the five volumes on Æsthetics by Fathers Gietmann and Sörensen; the philological writings of Father Fox on Demosthenes. Father Strassmaier, the Assyriologist, deciphered over 3000 Babylonian cuneiform inscriptions, more than any German Academy has ever done in that line. Father Epping found the key to the astronomical computations and observations of the Babylonians, and his work is successfully continued by Father Kugler. Father Dahlmann is one of the very first authorities in the field of antiquities of India. In natural sciences we have the famous Father Wasmann, the entomologist. In physics Father Dressel is eminent, and in pure mathematics and astronomy Father Hagen, director of the Georgetown Observatory and author of the "Synopsis of Mathematics" and of the "Atlas Stellarum Variabilium." We find among these Jesuits several prominent writers on Geography and it is only a few months ago that Father Fischer, Professor of Geography at Feldkirch, discovered the map on which the New World bears for the first time the title "America." The well-known moralist Father Lehmkuhl has written an excellent commentary on the new civil code of Germany and was one of the first to advocate this new Code. The various publications of the German Jesuits on the social question are continually working for the maintenance of the existing social and political order." Thus Deputy Spahn in the Reichstag. Many other names deserve to be added to these mentioned by this Catholic Representative. Father Meyer by his German writings has exerted a great influence on Catholic writers in Ethics. Father Cathrein has published various important works on the same subject and one of the very best works extant on the social question. On the latter subject we possess several works from the pen of Father Henry Pesch. Father Stiglmayr's critical studies of the writings of Pseudo-Dionysius Areopagita (he assigns these works to the fifth century), have recently been called "brilliant researches which have definitely settled this long discussed question." (Bardenhewer Patrologia.) Father Duhr is one of the leading writers on the history of our Society. Father Pfülf has written several

scholarly biographies of distinguished Catholics. Father Spillmann, besides many valuable geographical works, has published twenty volumes of novels, of which ten have been translated into English. If we add to these the names of those Fathers who have written works in various departments of theology, such as Lehmkuhl, Christian Pesch, Schneemann, Cornely, Frins, Tepe, Boedder, Sasse, Wilmers, Knabenbauer, Hummelauer, Zenner, Wernz, Beringer, de Hammerstein, Meschler, etc., we see that Deputy Spahn was justified in saying that the German Province truly represents a "Universitas Literarum."

Holland.—*A Correction.*—In our last number, page 467, we spoke of Father Kramers' invention of a valuable apparatus for the production of water-gas and added that he had spent some months at the Georgetown Observatory. Father Van Miert informs us that it was not Father Kramers, but Mr. John Stein who spent some months at Georgetown. Mr. Stein is at present in his second year of theology at Maestricht. He visited Georgetown in 1898, and returning to Holland took his degree of Doctor in Mathematics and Astronomy in 1901 at the University of Leyden. He received congratulations from several savants on his thesis for the doctorate.

Miscellaneous Jottings.—*An appreciation of Father Brosnahan's "President Eliot and the Jesuit Colleges."*—The author of "Letters on the Education of Boys" in the the April number of the "Dolphin," page 431 has the following:—

Not long ago "the-President-of-one-of-our-largest-colleges-in-the-country took occasion, with an insolence born as much of a latent fear as of studied ignorance, to class Jesuit and Moslem colleges under a common stigma as types of educational stagnation. He delivered himself of this utterance in an address advocating the extension of the elective system to secondary and high schools . . . . . A learned Jesuit took up the gauntlet flung down by the President-of-one-of-our-largest-colleges, but never intended to be lifted. Was it to the surprise of the gentleman who had pronounced the Jesuit system of education dead and buried under the avalanche of the last four centuries of progress? Have you ever read the pamphlet of the Jesuit professor? You would never have written to me, my dear friend, as you have upon the subject of Catholic education, had you read the answer of the Jesuit Father.

Do you remember the Emperor Saladin's wonderful feat, as narrated in Scott's Talisman, of cutting in twain, with a single movement of his skilful wrist, a silken cushion resting on the edge of his scimitar? It was in this delicate way that the Jesuit professor dealt with the insult of the President-of-one-of-our-largest-colleges, only in this instance the silken

cushion was filled with sawdust. Ah, how keen and true, trenchant and sure, how courteous and elegant, how clear and logical, and how profound in its exposition, was this short pamphlet of some thirty-six pages, riddling the sneering sophism, under whose *brutum fulmen* the champion of Secularism thought to smash the mediaeval pretensions of Catholic education! What a sunny ripple of generous laughter spread in ever-widening circles throughout the educational world when the sawdust spilled out from the silken rent in the dissevered cushion! I have a copy of the Jesuit Father's pamphlet. I will send it to you; but you must return it, as I value it highly, both as a piece of admirable logic and delightful literature.

Father Magevney in his letter in the present number about the Sandwich Islands, page 78, speaks of "another member of the family of the lady benefactor whose munificence made their trip to the Islands possible, as wavering upon the verge of a final step into the plenitude of divine light and truth." We are glad to learn from him that this member has been received into the Church.

Appleton's Universal Cyclopædia and Atlas.—The attention of Ours is called to the unfairness and injustice of this Cyclopædia in regard to Catholic questions and historical statements. Nor is the Cyclopædia up to date in treating of these questions. The article on "Jesuits," though written by a Catholic, is especially unfair and misleading. It asserts without any proof that "the decline of the Society begins to be apparent from the middle of the eighteenth century" and accuses the Society of lax moral teaching, "though lax moral teaching," it says, "was by no means the exclusive monopoly of the Society, yet there was a marked tendency in that direction." This gratuitous and defamatory charge of lax moral teaching is the most serious error in the article; but not the only one. Our readers are referred to the last June number of "the Messenger" where an article entitled "Poisoning the Wells" will be found, pointing out many reasons why this Encyclopædia should not be patronized by Catholics. This article even says that "those who have been misled into purchasing the Cyclopædia on the strength of the assurances given in the circulars issued to announce it, may in all justice return the volumes thus far delivered and demand revised copies or the money they have paid.

The Loyola Badge.—The students of the Jesuit colleges situated in the Central States have introduced a custom which their brother-students of the East would do well to imitate. They have adopted a college pin, on one half of which is their college color, and on the other half a specified color and monogram which tells at a glance that they are Jesuit students of the Central province. There exists, and always has existed, a common bond between the students of Jesuit col-

leges. Time and again have the words, "I am a Jesuit student," served as the prelude of a life-long friendship. A pin or button, such as has been adopted in the Central province, would serve to strengthen this bond, and if the custom of wearing it were faithfully adhered to, would prove in after life a fruitful source of good feeling and friendship.—*Fordham Monthly.*

In Memory of Father O'Callaghan.—The "Navigatio Funesta" on page 22 of the present number, in which Father Keller describes the death of Father O'Callaghan at sea, recalls to mind the tribute paid to the Father at the Golden Jubilee of Very Rev. Father Beckx's first Mass, which took place in the following March. On that occasion in the large Hall of the Gesu was an inscription proclaiming that day's festival was kept in the name of all the Provinces—"Omnium Provinciarum nomine communi Parenti"—and, around the hall, twenty-one more told the names of the twenty-one Provinces, and contained four lines of verse from each. The first place was given to Belgium, the Father General's own Province, the second to Rome, and so on. Each Province commemorated some act connected with Father General or some recent occurence in its history. Maryland recalled in the following touching words its recent loss of Father O'Callaghan :—

MŒSTA, PATER, LACRYMIS SUFFUSA RECENTIBUS ADSTO.
FLETU PARCE TUO, DUM TIBI FAUSTA PRECOR.
ID PRECOR, UT PIETATE VIRUM TIBI QUÆLIBET UNUM
TERRA FERAT, QUALEM SUSTULIT UNDA MIHI.

Ireland.—The Provincial Congregation of the Irish Province was held during Easter week. Father Edward Kelly was chosen Procurator.

Missouri Province.—*Scholasticate.* — The spring disputations in theology and philosophy took place on April 28 and April 29, the programme carried out being as follows: "*De Baptismo*," Mr. F. O'Boyle, defender, MM. M. Grace and A. Esterman, objectors, "*De Gratia*," Mr. G. Weibel, defender, MM. J. McGeary and H. Bordigoni, objectors; "Was Judas Iscariot present at the Institution of the Holy Eucharist?" lecture by Mr. G. Leahey; "The Church in the Philippines," lecture by Mr. J. Riley; "*Ex Ethica*," Mr. F. Meyer, defender, MM. J. Grollig and A. Theissen, objectors; "*Ex Psychologia*," Mr. R. Ryan, defender, MM. D. Foulkes and W. Hendrix, objectors; "*Ex Ontologia*," Mr. C. Cloud, defender, MM. A. Rohde and J. Wilezewski, objectors; "Motors," experimental lecture by Mr. P. Troy, assisted by Mr. F. Smith.

Chicago. Mr. William Redmond, the well known Irish Member of Parliament, and a former student of our college at Clongowes Wood, in his recent tour through this country,

writes as follows of his visit to our church at Chicago on Palm Sunday: —

"There are indeed many "sights" so called to claim the attention of the visitor to this great city, but of all the sights which I have in many visits seen in Chicago, nothing impressed me more than the scene which I had the pleasure of witnessing on Palm Sunday morning in the great church of the parish of the Holy Family, which is in charge of the Jesuit Fathers.

I had, as an old Jesuit pupil, been most kindly received at St. Ignatius' College by Fathers Dumbach, Cassilly and other priests. This great college, like St. Joseph's in Philadelphia, and indeed like all the Jesuit colleges of America, is beyond all praise, and the great educational work which it performs is thoroughly appreciated by all classes and all creeds in the United States. I might, and indeed I feel tempted to, write much of what I am sure would be of interest to many—of St. Ignatius' College.

It was through my visit to the college that I was enabled to see the sight which I am about to describe. Father Dumbach invited me to be present at half past nine o'clock Mass, and but for his kindness I should not have been able to attend that service, for at the half past nine o'clock Mass, the church is rigorously reserved for children only. It was the children's Mass which Father Dumbach desired me to see. I accepted his invitation gratefully and was undoubtedly rewarded by being enabled to witness what certainly in my opinion is a most impressive sight.

Of the many spacious and handsome Catholic Churches in Chicago, that of the Holy Family is one of the finest. It adjoins St. Ignatius' College, and is in every respect a truly magnificent edifice, and when at dusk it is lighted up with hundreds of electric lamps it presents a really beautiful spectacle. In accordance with the appointment, I arrived at the church door promptly at half past nine o'clock. Father Dumbach, who was waiting to meet me, introduced me to Father Curran, who kindly conducted me into the church. The huge edifice was packed from end to end by a little army of 4000 children. Beyond two or three ushers and two dozen Sisters of Charity there were, besides the priests and myself, no grown up persons in the building. So closely were the benches filled by the children that it was only after some difficulty I secured a place from which I could command a good view of the whole scene.

Now, children's Masses are common enough in most countries. I have often attended them, but never before did I witness such a scene as that which the Church of the Holy Family presented on Palm Sunday morning in Chicago. Imagine four thousand children, none of them very old, some of them quite small, cheerful looking and comfortably dressed. Outside, the great life of Chicago swept by, its dull

roar falling upon the ear like the sound of a mighty waterfall; inside the church, when I entered, profound silence reigned, broken only by the murmurs of the priest saying Mass upon the high altar.

It is a very large church and portions of the side aisles were shrouded in gloom in the early morning. Suddenly from one of these dark corners a little voice cried out "I believe." Instantly the voices of all the children, over four thousand, be it remembered, caught up the prayer and the creed was repeated as I never heard it rendered before.

Though the voices were childish they were quite distinct; there was no blurring over of the words. The clear enunciation which marks most American speaking was quite apparent. Every syllable could be distinctly heard and the effect produced by the recitation of these thousands of children of the great creed was far more impressive than the greatest ceremonial which I have ever witnessed, even in the great temples of Rome. After the creed there was another interval of silence and then from another corner of the church another little voice cried out "Our Father!" and the four thousand children repeated the prayer and the "Hail, Mary." Later on the great organ pealed forth. It is, by the way, one of the finest organs in America, and to its notes the four thousand children sang beautifully, their voices rising and falling in perfect cadence.

As they sang Father Curran came to my side and whispered an inquiry as to whether I had ever seen so many children in one church, and he added, they are nearly all of Irish blood. I had noticed, indeed, in their faces as I looked around the Irish type upon every side and I could not help reflecting how the laws which drove the Irish from their homes and banned their religion totally failed in the purpose for which their framers intended them. One result of those laws is that at half past nine o'clock every Sunday morning in the great Jesuit church of Chicago 4000 children fervently chant their belief in those things which the King of England even now describes as idolatrous and superstitious.

When a priest advanced to the front of the altar and in a loud voice read the story of the Passion in English the little army rose with military precision and stood motionless. There was no shuffling of feet, no signs of impatience such as children will sometimes show. No army upon parade at attention ever stood more steadily than those 4000 little children listening to the story so old and yet so ever new.

All over the city, all over America, all over the world, the churches are filled, of course with children, but I doubt if any church presents such a spectacle as that was.

Chicago has been described as a centre of iniquity unequaled in any part of the world. It may be so, but Chicago has its bright sides as well, and one of these bright sides is undoubtedly the children's Mass at the Jesuit Church.

When the service was over the little army filed out in perfect marching order to the sound of the organ. Once outside they dispersed to their thousand homes carrying with them to almost every district and street in the great city that fragrant atmosphere of purity and belief which is the antidote that alone enables a place like Chicago to survive the poison with which from a thousand sources it is permeated.

New Orleans Mission. — *College of the Immaculate Conception.*—The inaugural meeting of the Jesuits' Alumni Association was held in the Alumni Hall on April 7. Hon. Paul Capdevielle, mayor of New Orleans, was chosen president. The Association tendered a reception to his Excellency Archbishop Chapelle, Apostolic Delegate to Cuba and Porto Rico, on April 15. The Archbishop in his address spoke in the highest terms of the good work done by the religious orders in the Philippines and especially of the labors of Ours and of the Dominican Fathers in Manila in the cause of education. Bishop Blenk of Porto Rico was also present at the reception.

Spring Hill College, Mobile, Ala.—On May 4, the Alumni Association of New Orleans visited Spring Hill in a body. The visitors, including some friends, numbered 650, and the party is said to have been the most representative gathering of New Orleans citizens that has ever visited Mobile. The mayor of New Orleans headed the Alumni of that city, and the mayor of Mobile, Hon. Walter Walsh, an alumnus of Spring Hill, received them on behalf of Mobile. Nearly 3000 people were present during the ceremonies at the college. At the reception and banquet speeches were made as follows:– "Jesuit Education," Fr. Wm. J. Tyrrell, President of the College; "Our Alma Mater," Hon. C. L. Lavretta, ex-mayor of Mobile, and President of the Spring Hill Alumni Association; "Old Spring Hill," Hon. R. B. Owen, who graduated from Spring Hill in 1840; "Leo XIII and Education, Very Rev. C. T. O'Callaghan, D. D. (Spring Hill), V. G.; "The Alumni of New Orleans," Hon. Charles Janvier; "Our Country," Hon. Paul Capdevielle. The general trend of the sentiments expressed was directed to the central idea of the magnificent gathering of alumni—the idea that no education can surpass that given by the Jesuits, because they combine solid instruction with the inculcation of principles of honor, virtue, and religion; that a Jesuit alumnus is essentially, and by reason of his education, a "vir nobilis," a gentleman; that the Jesuit alumni have occupied, now hold, and will ever shine in the best walks of life; and that the alumnus comradeship is always a pleasing thought. Glancing around at the assembly one could not fail to see how well the words of the speakers were borne out by facts. One of the most enjoyable features of the day was the request by Mayor Walsh that a holiday be given the boys in honor of Mobile, which is this year

celebrating the bicentenary of its foundation by Bienville, and is the mother of New Orleans, and the further request by Mayor Capdevielle that a second day be granted in honor of the daughter that had so outgrown the mother. Father Tyrrell in acceding to their wishes remarked that he was glad their honors had not asked for more, as he would not have seen his way to refuse them. At a recent meeting of the alumni in New Orleans a vote of thanks was passed to Father Daniel P. Lawton for the energetic and thorough fashion in which he had carried out the day's programme.

A life-size marble statue of the Sacred Heart has lately been erected at the entrance to the college grounds. The donor is the same generous person who gave the statue of St. Joseph last year.

Shreveport, La.—Father John F. O'Connor has taken up his residence in Shreveport to begin the work of organizing a parish and opening a school to be named St. John Berchmans' College. This is being done at the earnest and repeated request of Bishop Durier of Natchitoches, and of the citizens of Shreveport. The city is the second in the state and is thought to have a great future in store for it, owing to its proximity to the Beaumont oil country.

Macon, Ga.—Fr. Peter Bouige celebrated his Golden Jubilee at the Novitiate on Apr. 17. He was one of the pioneers of the Society in Louisiana, having taught during the first two years of the fifties in the old college at Baton Rouge.

New York. — *St. Francis Xavier's. — The new Parochial School.*—Though our parish has long been blessed with schools, the Boys' on 19th, the Girls' on 18th St., the buildings were antiquated, unsightly, unsanitary, and it had long been our wish and intent to replace them by more suitable ones. The carrying out of the project was hastened by our learning a few years ago that teachers of our girls—the Ladies of the S. Heart—meant to remove as soon as they should secure a good price for their property; not to be left in the lurch, lots on 17th St., west of 6th Ave., were bought upon which was built a large, airy, lightsome and handsome structure, with eighteen spacious class-rooms and adjoining cloak-rooms. On the ground floor is a large and beautiful hall, beneath which are separate play-rooms, toilets, lavatories for boys and girls, etc. Off the hall on opposite sides are offices, with waiting rooms, for the Brother and Sister principals. Above these are libraries. On the top of the building are two roof gardens. The school is steam-heated and electrically illuminated. We are justly proud of it, less, however, for its up-to-date appointments, conveniences and architectural beauty, than for the competency and efficiency of its teachers—Christian Brothers and Sisters of Charity—and the proficiency and good behavior of the pupils. Let me state a few eloquent facts. At the last June Commence-

ment, all the girl graduates passed the public examinations with marked success, fourteen of them for the Normal College, the remaining two for the High School. Of the twenty-two boy graduates, eight went at once to business, the rest entered the St. Francis Xavier's High School. This percentage of success has been attained by scarcely any school, public or private, in our city. At the distribution of prizes, besides a musical program of rare excellence, the children gave an exhibition of reading music at sight. They had been taught according to the Chevè Method, and read even difficult intervals and chromatics most correctly, and sang harmonies in two and three parts, the different divisions following the notes pointed out by the professor.

This year the attendance has increased from 1000 to 1275 the boys outnumbering the girls by 107. Besides the singing, the higher classes are taught drawing and some of the boys take lessons on the violin. A few months ago, Mr. Earle, of Teachers' College, Columbia University, was allowed to make a spelling test, dictating rapidly a goodly number of words and carrying away with him the uncorrected papers. His carefully prepared report was most flattering to the whole school, the girls, however, proving, as is usual everywhere, superior to the boys. Of the former, the first, second and third classes had an average of 80 the highest of the 14,000 children submitted to Mr. Earles' test. Shortly before Christmas, the Brother visitor made an examination in all their studies of our boys with the result that they were third in excellence of all the Greater New York Schools taught by the Christian Brothers.

But what is being done for their religious and mormal training? Besides the Christian Doctrine, which is taught daily, at 1 P. M. on Wednesdays, when the boys return from luncheon the go at once into the large hall, where for a quarter of an hour, the Rev. Moderator gives them a plain, practical instruction suited to their age and needs. This ended, as they file out on the east side the girls enter from the opposite side to be instructed for a like period. Among the girls who have received their First Holy Communion, 150 belong to the Sodality of the Children of Mary. The Apostleship of study exists in the school, the decorations of which are publicly bestowed at the end of each term to those who have a general average of 90. The highest decoration is at their graduation given to those only who have won the other five.

Every Friday, except the first of the month, the confessions are heard of some section of the school children, who, accompanied by their teachers, march in ranks from the school to the church.

Every day a physician comes to examine the bodily condition of the pupils. Thus contagious diseases are excluded; the sight and hearing of the little ones are observed,

and many handicaps to a successful course opportunely removed.

Father Stadelman's Work for the Blind.—We believe that this charitable work, though referred to in the January "Messenger," is not well known among Ours. Its importance can be gathered from the fact, that until recently there were only two books of Catholic instruction printed for the blind—the Catechism and "The Faith of our Fathers," and these could only be had at eight or ten times the cost of the ordinary editions. It was to provide for this need that Fa-Stadelman in 1900 organized the Catholic Free Publication Society for the Blind with an office in "The Messenger" Building. Money was collected from the charitable, presses bought and a number of Catholic works printed in embossed type, among them Father Maas's "Life of Christ" and Father Jouin's "What Christ Revealed." A monthly magazine, "The Catholic Transcript for the Blind" has also been issued since August 1900. The object of the Society is to send books without charge to State and City libraries, for general and free circulation among the blind. It is an expensive work and has thus far been supported by the charitable who have been urged to contribute by the approbation and encouragement of the hierarchy. The April number of "The Review of Reviews" in an article on "Educating the Deaf Mutes" speaks as follows of this excellent work :—

"The Catholic blind and deaf-blind of the United States have no better friend than the Rev. Father Joseph M. Stadelman, of St. Francis Xavier's Church, New York, who is the director of the Catholic Free Publication Society and editor of the only Catholic monthly for the blind that is published in America. The religious books issued by this society will be sent to any free circulating library without cost of any kind. The only guarantee asked is that they be not relegated to some obscure corner, but shall be given a fair and impartial showing with the other books. Few people have any idea of the cost of publishing books for the blind; and all this stupendous work of Father Stadelman's society is supported by voluntary contributions." The "Review" also has a portrait of Father Stadelman.

The Xavier Alumni Sodality held its annual banquet April 24, at the Catholic Club. The attendance numbered two hundred and the speeches were admirable. The Moderator, Father Hearn, spoke at length of the illustrious men whose names had been on the rolls of the Sodality all over the world. He recalled that in our own country the Sodality can claim its John Carroll, first Archbishop of Baltimore, and his cousin, Charles Carroll of Carrollton. Among the fourteen members of the first Sodality founded in this country at Georgetown was the Hon. Edward Kavanagh, Governor of Maine and U. S. Minister to Portugal. "He was held to be the most polished, handsome and accomplished man of his

time." Longfellow knew and loved him, and sketched from his character the hero of a novel that bears his name. Gov. Lowe of Maryland was a Sodalist; so, too, were Gov. Barrett of California, Semmes of New Orleans, Senators Kernan of New York and White of California, General Rosecrans, the gallant and saintly soldier Garesché, Gilmary Shea, the historian, Hassard, the writer and critic, and Justices White and McKenna of the Supreme Court.

How flourishing the Sodality is may be gathered from the fact that 52 are on the List of Applicants, and 25 are probationers; nearly all of these applicants and probationers are college men.

Philippines.—Mr. Stanton, a scholastic of the Missouri Province at present an assistant to Father Algué in the Manila Observatory, writes as follows in the "Manila Times" of March 25 of an attack upon our students by the "American," another journal of Manila.

Scarcely a day passes that our boasted American sense of fair play is not insulted and trampled in the dust by certain bigots in Manila, who, under the captious heading of war against the friars, misrepresent, distort and calumniate the teachings and practices of the Catholic Church, and the various organizations in the islands connected with the Church. The latest of these insults appeared in the columns of the "Manila American" of March 15. On the first page, in glaring head-lines, we read "Marching Students Insult the Flag. Evidently Inspired by bloated and Insolent Friars Chaperones," etc., etc. The animus of the rest of the article may be surmised from this beginning. And what, in fine, were the actual facts about those terrible "snakes that hissed and jeered," at the raising of our glorious Stars and Stripes? The whole affair would be ludicrous were it not for the sinister interpretation put upon it. Some hundred students from the well-known Jesuit institution known as the Ateneo, having just completed their year's course of studies, and finished their examinations, were taking their usual Thursday morning walk in high glee in view of vacations just beginning. What healthy boy wouldn't feel jolly at such a time. Passing along the Malecon drive, chatting and laughing as any sensible American boys would have done under the circumstances, reveille sounded at Fort Santiago, and as usual the corporal and two privates of the guard started to run up the national colors. For some reason or other there seemed to be a hitch either in the tackle or in the nimble fingers of the patriotic defenders of our emblem of liberty. The flag made several ineffectual spasmodic efforts to rise and throw its ample folds to the breeze. Finally after three or four soldiers had tried their hand, success crowned their efforts. Naturally the soldiers felt chagrined at their own awkwardness or at the awkwardness of the flag, and

seeing the troop of students walking along in plain view laughing and shouting as was to be expected on this first morning of their vacations, imagined the students were jeering at the flag, and reported the fact as such to the officer of the day. The hissing and jeering of the flag was a pure fiction of the disturbed imaginations of those who thought they heard or witnessed such actions or of the man who wrote it up for the public. The statement that the boys "faced the flag," etc., is false; the boys did not delay a moment in their walk. The fact of the matter is many of them did not even notice the incident of the flag. But the affair seems to have served as sufficient pretext for the author or authors in the "American" to vent their spleen against the "sleek, fat and oleagenous friars," against the Catholic priest of the Philippines in general, and their educational institutions in particular.

The Catholics of the Philippines have been insulted in the columns of the Manila press, by men of the same ilk, for many a month past. We have let pass in silence a number of these effusions of bigotry and ignorance; but it is well to remark, if peace and harmony are ever to come out of the present chaos in the Philippines, it will never be promoted by insulting the religion or the ministers of the religion of practically the whole Filipino people and of the largest body of professing Christians in the United States.

The Sodalities of the Normal School.—We have received from Father Algué a pamphlet elegantly illustrated containing an account of the Sodalities of the Immaculate Virgin and St. Aloysius connected with the Normal School of Manila. It opens with a phototype of the Normal School and Observatory, then follows a "Piadoso Recuerdo" which details the duties of a sodalist to God, his neighbor, and self, and the sayings he should keep in mind. Then follow phototypes of the chapel and portraits of the Officers and Sodalists, who are 210 in number. The phototypes are well done and the whole get up of the pamphlet equal to anything done in this country. It is indeed a proof of the solid work done by our Spanish Fathers, that these Sodalities are in such a flourishing state in these troublous times in the Philippines.

The Manila Observatory continues to publish its Bulletins and we are indebted to Father Algué for copies of the monthly issues. They are published in both English and Spanish, and besides giving meteorological data deduced from hourly observations and typhoon warnings, furnish crop service reports from the different stations throughout the Archipelago.

Rome.—*The Gregorian University* has 25 professors and 1026 students; this is a decrease of one professor and eleven students as compared with the scholastic year of 1900-'01. There are 590 Theologians, 97 of whom are in the Short Course, 94 in Canon Law, and 342 in Philosophy. Twenty-

one countries are represented. Italy has the most, 295; then France with 168; next Germany with 148; North America has 19.

Science Notes.—*Apparatus for registering thunderstorms.*—In a small pamphlet of twenty-one pages Father J. Fenyi, S. J., describes a most ingenious apparatus for registering thunderstorms. The instrument seems to be chiefly due to the ingenuity of Father Johann Schrieber, S. J., an assistant at the Haynald Observatory in Kalocsa, who constructed it. The apparatus consists mainly of three portions: the first consists of a horizontal magnetic needle mounted on a vertical support between a small and sensitive coil of wire, the needle and its stop being connected with a battery, a bell and a registering apparatus, the needle when in contact with its stop completing the circuit. The registering apparatus is a small electromagnet which actuates a pen in contact with a disc, and the latter is connected with a clock and moves with regular velocity. The third and very important portion of the arrangement is the coherer, which is composed of two delicately suspended needles nearly in contact; these are connected in a circuit, which includes the coil in which the horizontal needle is placed, a cell, and the long intercepting wire, corresponding to the tall post with wire of the Marconi telegraph system. The apparatus works in the following manner. A distant flash of lighting starts a wave-impulse, and this is led to the coherer by the intercepting wire; the needles move and touch each other, thus completing the circuit, and allow a current to pass through the coil. This coil immediately causes the needle inside it to be deflected to the stop. The second circuit is thus completed, the needle on the registering apparatus marks a deflection on the disc, the bell is rung, and the vibration caused by the latter separates the needles from the coherer. According to the account here given the instrument is very efficient and has been found to record storms as many as twenty miles away, while on another occasion the instrument during very fine weather was working "apparently rebelliously," but was really recording a great storm raging at Budapest (as shown by the time of occurence and record at each place), a distance of 110 kilometres from the apparatus.—(*Nature*, *May 15*, *1902*)

Father Odenbach of St. Ignatius College, Cleveland, has also by means of his lightning recorder been able to predict thunderstorms many miles away and give warning from three to twelve hours in advance. Not finding the coherers at his disposal sensitive enough, he set to work experimenting and has invented a coherer of the utmost simplicity which can be made as delicate as he wishes. It is made of two ordinary steel pins with glass heads and short pieces of graphite taken from lead pencils and the cost is but a few cents. Every thunderstorm so far this season has recorded itself in his

laboratory. Again and again the instruments have been tested. Once there was the record of a pronounced thunderstorm by the machine, but no storm occurred in Cleveland. Information obtained from the records of the United States weather office showed a violent thunderstorm at Cincinnati at that time. The lightning at Cincinnati had been made to record itself in Cleveland, together with the exact time and an indication of the intensity of the storm, as shown by the number of flashes of lightning. A Milwaukee thunderstorm was also recorded this spring.

These records tell of the approach of a thunderstorm from three to twelve hours before it arrives in Cleveland. Three hours would be soon enough for warning small boats of the approach of a storm if there was a system of thunderstorm signals in the harbor that could be seen by small boats. The lightning recording apparatus is so simple and easily provided, thanks to the new form of coherer invented by Father Odenbach, that instruments may be placed all along the lakes, thus giving warnings of the approach of storms.

Georgetown Observatory.—Father Hagen's "Atlas" and the "Supplementary Notes" continue to receive the encomiums of Astronomers. Mr. Ralph Copeland, the Astronomer Royal of Scotland, in a recent letter to Father Hagen writes of these and of the "Charts of Nova Persei" as "very valuable and most useful."

A New Observatory.—"Razon y Fe," the new Spanish Magazine of our Fathers, contains in the June number the announcement of a new Astronomical, Seismic, and Meteorological Observatory at Granada, Spain. It has been the wish of our Spanish Fathers for some time to make simultaneous observations in our different colleges throughout Spain and from the study of these observations to come to a better knowledge of the seismic and meteorological state of the Peninsula. Our colleges are so situated that they extend from one end of Spain to the other. Granada being in the extreme south is one of the most important stations. A fine building has been erected for this purpose near the Novitiate at Granada with a dome eight metres in diameter for the equatorial. There are rooms for the meteorological and seismic departments, a wing for the meridian circle, and quarters for photography and for the observers. The Observatory is dedicated to God by the words of the Psalmist over the main entrance—

CŒLI ENARANT GLORIAM DEI

The observatory is situated in an excellent climate at a height of 800 metres above the sea.

Prairie du Chien.—The Scientific American of April 19, contains an interesting article by Mr. Herman Muckermann, S. J. of our college at Prairie du Chien. The article is entitled "An Insect Geometrician." The article deals with the geo-

metrical construction of the nest of the Betulae Rhynchites L, of the order Coleoptera.

South Africa.—*Cecil Rhodes' esteem of the Jesuits.*—It is well known that Mr. Rhodes entertained a high opinion of the Jesuits. The reference to the Society in his so-called political will, as set forth in *The Review of Reviews*, illustrated that opinion, which, however, found fuller and definite expression in a dinner-table conversation reported in the following letter to *The Spectator* by a correspondent signing himself "Logic":—

I think the following brief account of a conversation which I had with him about three years ago may prove interesting at this moment to your readers. I was sitting next Mr. Rhodes at a large dinner, and our conversation turned on religious belief. Mr. Rhodes expressed himself in strongly eulogistic terms of the Roman Catholic Church. He said: "I have great admiration for the Roman Catholic Church; it is in my opinion the one logical religion in the world, and if I only had the time I should like to become a Jesuit myself. Do you know any Jesuits? I have met many of them in Rhodesia, and have so great a respect and so keen an admiration for them as a body, that I take off my hat to them, each and all. It is not so much what they do, or what they say: it is what they *are* that has impressed me so deeply." This expression of opinion, coming from such a source, naturally impressed me greatly, and the following day I repeated the above conversation to a Jesuit priest of my acquaintance, and have often quoted it since.

The "Letters and Notices" for April gives another conversation of Cecil Rhodes which was reported to one of our Fathers the day after its occurrence. On this occasion Mr. Rhodes said: "I have several Jesuits out in Rhodesia, and I wish I had as many hundreds. I never meet any of these men without feeling that I ought to lift my hat to them. In fact, if I was not what I am, I almost think it would be my ambition to be a Jesuit myself."

Zambesi Mission.—The last two years and a half have been for the Zambesi Mission especially trying. While neither in Cape Colony nor in Rhodesia have our churches and convents been looted or raided by the Boers, the length of the war has brought its many inconveniencies and hindrances. Our horses have been commandeered, our commissariat subjected to the restriction of only a few days' supply, travelling by rail has been made difficult and vexatious. In Rhodesia the work of extension has been hampered by the exigencies of the military situation. In several places we were upon the point of erecting new buildings, but have been unable to obtain the most necessary materials. Even tools and implements for farming, easily procurable at ordinary times, we have been unable to get or get only after vexatious delays.

The erection of several schools and convents has had to be put off. We can only hope that peace may settle upon this distracted country.—*Zambesi Mission Record.*

South America.—*Ecuador.*—General Plaza, successor of Alfara, has left Ours in comparative peace, though at the beginning of his presidency we suffered and feared even greater evils were coming. This was especially the case in regard to our colleges at Quito and Riobamba, where we were obliged to give up our position as government colleges, and relinquish the salary our Fathers received from the Government as professors. This position we had held since we were recalled to Ecuador in 1860 by Garcia Moreno and entrusted with the care of several colleges belonging to the Republic. The whole community protested against this action of the government in depriving us of the positions we had held so long, and brought forward the great services which had been rendered by the Society. But it was all in vain. Not even the examinations in our colleges will hereafter be received as official by the Government. The only concession we have been able to obtain from President Plaza is that we can have private colleges, and it is under this title that we continue teaching in our colleges at Quito and Riobamba. Under these conditions, the number of our pupils has naturally enough fallen off, though according to the latest advices from our scholasticate at Pifo and from our colleges, matters are going on as well as is to be expected under these restrictions.

Peru.—Our Fathers last March occupied a new building in the suburbs of Lima, which has been erected for a boarding and day school. Up to that time the colleges occupied restricted quarters about our church of St. Peter and was used for externs only. The new college is the finest and best equipped of Lima. It has 160 students, not a bad number for a beginning. Our greatest difficulty in Peru comes from the Government Regulations about education. Latin has been entirely suppressed and the whole course of studies, including Philosophy, has been reduced to four years. For the examinations, that they be official, we have to ask three examiners from the Government, who by a secret vote decide on the success or failure of our students. It is a real imposition on the part of the Government but there is no way to escape it if we wish our examinations to receive official sanction.

Spain.—*The Decree about the Congregations.*—I suppose your Reverence has already heard of recent modification of that famous decree of September last. Section B. of the document addressed to the governors on April 9, has the following which concerns us: "Religious Associations and

Congregations of a religious or monastic character, which have been founded or established in your province and have obtained from the government authorization for said establishment or foundation, are invited to show to your excellency or to a person delegated by you the original document which gives them such authorization. This done, they shall be inscribed on the register referred to in Act 7 of the decree." To comply with this gentle invitation, it would seem that all that is required is, that local superiors or rectors present to the governor or his delegate, the document of the mayor or other civil dignitaries which authorizes the existence of the establishment in their charge. In this, of course, there is no difficulty. The modification has robbed the decree of all its bitterness. It now looks like a mere formality. The men in power saw the inopportuneness of the measure and so not to go back altogether upon their plans, they have concluded to give it a very mild and harmless interpretation, as far as the religious orders are concerned.

I wish your Reverence could see the rousing speeches which have been lately delivered in the Cortes by Sr. Nocedal, the leader of the "Integrist" party and a whole-souled Catholic. He has been berating the liberals in great style on questions connected with the recent cabinet crisis and the great strike. He is one of those few leaders who is not afraid to speak his mind and tell the ministry any unpalatable truths, and that with a grace of delivery and a power of language that hold spell-bound both friend and foe. It is the common opinion that Spain has never seen a greater parliamentary orator. With a strong united Catholic party to back him up, the Catholics could reign supreme in the Cortes. But here lies the difficulty. The people are more disunited than the French; unity of action and principle is lacking among the hierarchy and clergy, and the hope of remedy seems far off.—*Father Lonergan.*

Worcester.—*Holy Cross College, Bishops' Day.*—None of our colleges and no Catholic college, with the sole exception of Mount St. Mary's, Emmitsburg, has had as many of its students to become Bishops as Holy Cross. Seven of her mitred sons are now living, and in answer to an invitation from the college these seven visited Alma Mater on May 20. The "Holy Cross Purple" contains an account of the day and from it we have compiled the following:—

"Alma Mater is to be honored on Tuesday, May 20, 1902, by a visit from her mitred sons; Rt. Rev. Denis M. Bradley, D. D., Rt. Rev. Thomas D. Beaven, D. D., Rt. Rev. Thomas J. Conaty, D. D., Rt. Rev. Elphège Gravel, D. D., Rt. Rev. Matthew Harkins, D. D., Rt. Rev. Michael J. Hoban, D. D., Rt. Rev. John S. Michaud, D. D. You are cordially invited."

So ran the announcement and invitation sent early in April to all the alumni of the college whose addresses could be ascertained. And nearly three hundred assembled in response to the invitation.

The day's exercises began at 10 A. M., with a solemn pontifical Mass in the college chapel.

The Pontificial Mass was celebrated by the Rt. Rev. Thomas D. Beaven. The sermon was preached by Bishop Conaty and was a sketch of the foundation and history of the college and a tribute to its founders and instructors; it was a deep and grateful expression of love and veneration that found a hearty response in the breast of every listener. At six o'clock there was a banquet in the large study hall, and arrangements made to accommodate three hundred.

At half past eight the guests assembled in Fenwick Hall for the exercises prepared by the students. After an address by Father Hanselman, there was a Latin Poem, An Ode to Holy Cross, Reminiscences and addresses by the Bishops. The music was furnished by the college orchestra. Bishop Conaty's sermon, the Latin Poem and the addresses of the students are given in full in the June "Purple."

Home News.—On May 5 Father William P. Brett, who since June 22, 1901 has been Vice-Rector, was proclaimed Rector of Woodstock College.

Father Timothy Brosnahan at the Annual Convention of the Association of Colleges of the Middle States and Maryland. This Association met at Syracuse University, last November, but the Proceedings have only been published recently. In the first session, Friday November 29, 1901, an address was read by Prof. James H. Robinson of Columbia University, on "The elective system and a liberal education historically considered." Father Brosnahan was invited to take part in the discussion and gave a short address which is printed in the Proceedings. He confined himself to one point, namely, "That a liberal education is distinguished from a non-liberal or utilitarian education not so much by the studies that are employed in its communication as by the spirit with which those studies are prosecuted and the aim which they purpose to attain."

The Spring Disputations took place on April 21 and 22. *De Justificatione*, Mr. Drum, defender; Messrs Lyons and Macdonnell, objectors. *De Eucharistia*, Mr. Schwickerath, defender; Messrs Lunny and O'Gorman, objectors. *Ex Scriptura Sacra*, "Chronology of the Book of Judges," lecturer Mr. Rousseau. *De Jure Canonico*, "Jurisdiction of Delegates Apostolic over Regulars," lecturer, Mr. Brown. *Ecclesiastical History*, "The Schism of the West," lecturer, Mr. Rochfort.

Ex Ethica, Mr. Ahern, defender; Messrs Toohey and Gaynor, objectors. *Ex Cosmologia et Psychologia Inferiori*, Mr. Coffey, defender; Messrs Kilroy and McCormick, objectors. *Ex Ontologia*, Mr. Tallon, defender; Messrs Boyle and Didusch, objectors. *Physics*, "Generation of the Alternating Current," lecturer, Mr. Williams. *Geology*, "Corals and Coral Islands," lecturer, Mr. Healy.

The Theologians' Academy.—The following Essays were read before the Academy during the year :—

Principles of Controversy	Fr. John X. Peters
Private Judgment	Fr. Wm. J. Duane
Confession	Fr. John J. Thompkins
Worship of the Sacred Heart	Mr. Charles Barland
Worship of the Angels	Mr. Thomas A. Becker
Worship of the Saints	Mr. Laurence P. White
Worship of Relics	Mr. Laurence J. Kelly
Worship of Images	Mr. Patrick Cronin

The Philosophers' Academy. — The following Essays were read before this Academy during the year :—

The Principle of Individuation	Mr. Williams
Functions of the State in Education	Mr. Ahern
Prime Matter	Mr. McCormick
Constitution of Bodies	Mr. Conway
Forma Cadaverica	Mr. Coffey
Bilocation	Mr. Delany
The Reality of Substance	Mr. Rafferty
Certitude	Mr. Corrigan
The Source of Authority	Mr. Stinson
The Truth of Simple Apprehension	Mr. Didusch
Human Testimony	Mr. Phillips
Relation	Mr. Tallon

OFFICE OF THE LETTERS.

In regard to the Similarity of the Ten'a and Navajos referred to on page 79 of this number, we have received another letter from Father Jetté which we are obliged to hold till our September number. He disclaims all credit to originality and blames the hasty praises of the "Tablet" concerning his alleged discovery. We have also a long and interesting letter from him which will appear in our next number.

Father Odenbach writes us that "the range of his lightning recorder is over two hundred miles and that he expects at the end of the season he will report it as being 350 miles." This is a decided advance over the results obtained by our Fathers at Kalocsa. He uses a relay of 1000 Ohms and the collector is formed by about 5000 square feet above mean lake level.

As we go to press we learn that the case of Father Bernard Vaughan against "The Rock" has resulted in a verdict in his favor with $1500 damages and costs. The other journals which had attacked our Fathers had before this paid damages and apologized. "The Rock" alone refused and started a campaign against Father Vaughan and the Jesuits.

Its particular victim was Father Vaughan, whom it describes as a man "steeped in sedition," an "Outlaw" possessing no civil rights, one of the "infamous sons of Loyola," one of those who are continually engaged in criminal attempts to "excite Romanists to revolution and civil war." The case was thus brought before the courts with the result given above as reported in "The Tablet" for June 7. It is believed that so conspicuous an instance of fair play which the English courts seem to extend to the Jesuits, will afford the most effectual barrier against the renewal of tactics of this description.

Errata-Corrige.—Father Louis Van Miert—Prefect of studies at the Juniorate of Mariendaal, Holland – has kindly called our attention to several typographical errors in the article on "Some Historical Documents Concerning the Mission of Maryland," in our last nnmber. We were unable to send the proofs to him and, in spite of unusual care, these errors crept in. Though they are not of conseqnence to the ordinary reader, our historians, and those who turn to the pages of the LETTERS for exact dates and information, will be glad to know of these mistakes and will correct them in their copies.

Page 334 note 3 for "Polotsk" read *Polotzk*
Page 337 line 17 for "Brother" Aubry read *Mr.* Aubry
Page 338 line 6 for "Jacobus" read *Jacobs*
Page 338 at the beginning of the second paragraph for "The only means for Father Kohlmann to accomplish his desire was to leave Amsterdam. So he left" read *On arrival of this letter Father Kohlmann had already departed from Amsterdam; he left*
Page 340 note 18 add *or May 27 (?) cf.* "*Letters & Notices*" *cxlii. p. 46*
Page 343 end of first paragraph for "September 4" read *September 14*
Page 343 note 21 for "W. L. xxxix." read *W. L. xxix.*
Page 347 for (Original in "Italian") read (*Original in French*)
Page 348 note 27 line 7 for "Oponto" read *Opont*
Page 349 note 33 read *W. L. vol. v. p. 100; xvi. p. 162*
Page 351 beginning of second paragraph for "eighth of October" read *third of October* and *dele* "note (d)"

CONSPECTUS SOCIETATIS JESU UNIVERSÆ

INEUNTE ANNO 1902.

ASSISTENTIÆ	PROVINCIÆ	SAC.	SCH.	COAD.	UNIV.	AUG.
ITALIÆ	Romana	202	99	106	407	—3
	Neapolitana	133	107	95	335	5
	Sicula	98	72	69	239	—6
	Taurinensis	197	214	136	547	—5
	Veneta	199	89	93	381	4
	Socii Assist. Italiæ	*829*	*581*	*499*	*1909*	*—5*
GERMANIÆ	Austriaco-Hungarica	347	145	235	727	-15
	Belgica	479	405	222	1106	9
	Galiciana	203	110	131	444	-12
	Germaniæ	589	406	432	1427	17
	Neerlandica	243	154	125	522	7
	Soc. Assis. Germaniæ	*1861*	*1220*	*1145*	*4226*	*6*
GALLIÆ	Campaniæ	338	163	128	629	20
	Franciæ *	519	204	223	946	0
	Lugdunensis	425	184	225	834	17
	Tolosana	364	210	142	716	3
	Socii Assist. Galliæ	*1646*	*761*	*718*	*3125*	*40*
HISPANIÆ	Aragoniæ	441	256	364	1061	8
	Castellana	392	390	349	1131	13
	Lusitana	119	107	91	317	1
	Mexicana	79	98	58	235	4
	Toletana	206	198	179	583	3
	Socii Assist. Hisp.	*1237*	*1049*	*1041*	*3327*	*29*
ANGLIÆ	Angliæ	336	221	112	669	1
	Hiberniæ	164	127	60	351	32
	Maryland. Neo-Ebor	253	235	149	637	-10
	Missourianæ	201	197	108	506	10
	Missio Canadensis	125	71	76	272	0
	Missio Neo-Aurelian	99	77	46	222	-4
	Socii Assist. Angliæ	*1178*	*928*	*551*	*2657*	*29*
	Ineunte anno 1902	6751	4539	3954	15244	99
	Ineunte anno 1901	6647	4545	3953	15145	72
	Augmentum	104	-6	1	99	27

*The catalogue of the province of France has not been published and we have not yet its numbers. Counting it the same as last year the total and augmentum will be as shown above.

De Deo Creante—8vo, pp. 972, P. Camillus Mazzella. $1.50.

De Sacramentis—2 vols., 8vo, pp. 804–780, P. De Augustinis Per vol. $1.25.

De Deo Uno—8vo, pp. 503, P. De Augustinis. $1.00.

Emmanuelis Alvarez — De Institutione Grammatica, Liber Primus, Editio Nova, ad Scholarum Usus Accommodata—Woodstock, 1893, 8vo, pp. 120. 30 cents.

Liber Secundus—Woodstock, 1894, 8vo, pp. 208. 40 cts..

All communications for the WOODSTOCK LETTERS should be addressed:—Editor Woodstock Letters,

WOODSTOCK, MD.